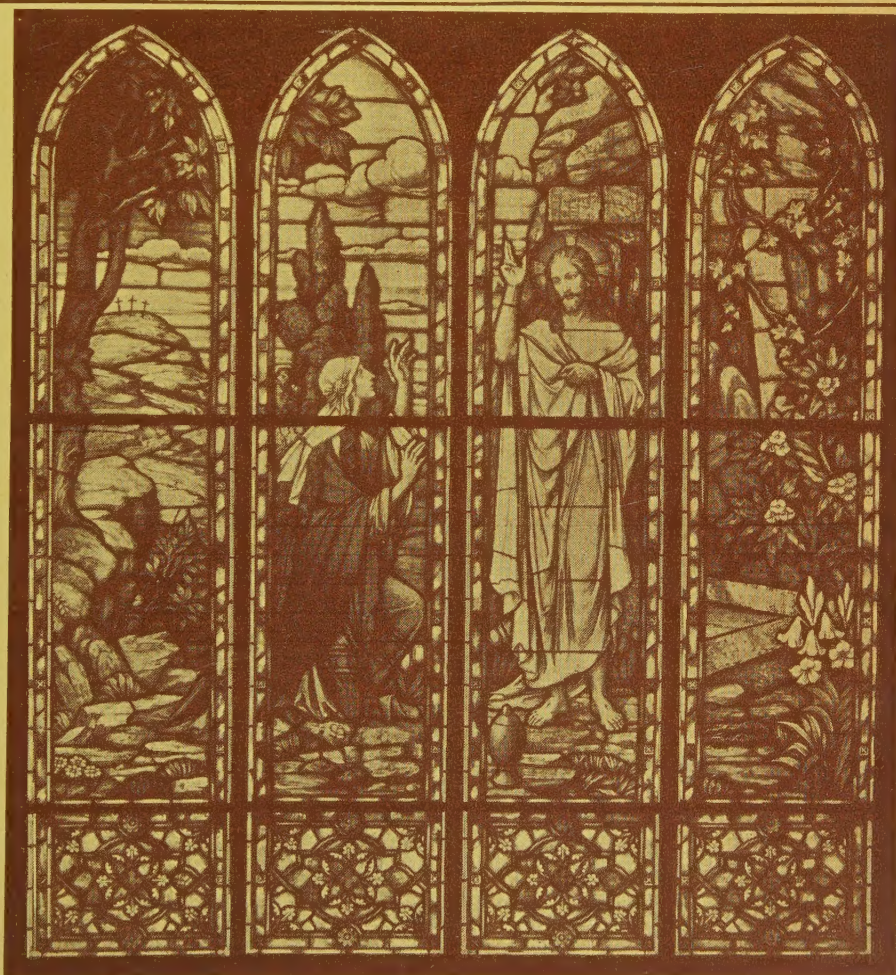




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The EXPOSITOR

and

HOMILETIC REVIEW

JOSEPH MCCRAY RAMSEY, *Editor*

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THE PREACHER'S DAY OF OF JUDGMENT

J. S. ELLIS

THE old joke about Old Man Winter coming along and asking a man what he has done with his summer's wages has a perfect parallel in the question each Sunday morning asks of the preacher, "How have you spent the week?" Every Sunday is a day of judgment to the preacher. The church bells will ring. Congregations will assemble, and the preacher will have to preach. His hour of judgment is upon him, and he will, or will not, have something to say that is worth saying. There is no unemployment about the preacher's job. There are no lay-offs on Sunday. Unless he is sick, or is away on his vacation, he has to preach. The very regularity of this demand on him tends to rob it of its freshness.

The hasty-pudding sermon will not meet the demands of the hour. Hasty-pudding is good, but not good for a steady diet. There will be weeks, broken by funerals, crowded by community events in which the preacher must have a part, when adequate sermon preparation is impossible. Under such circumstances the sermon will have to be like a wash-day dinner—whatever can be picked up. But woe unto the preacher, and woe unto the congregation where the occasional becomes usual. To both preacher and congregation inadequate sermon preparation is unworthy of the meaning of the Gospel in life. No class of people have the responsibility that rests on the shoulders of the preacher. No one in the nation has the privilege of speaking to as many people, regularly, as he does, week by week. In spite of falling off in church attendance, people go to church more than they go anywhere else. Often blindly, but yet persistently, they are seeking life. They pay a preacher to keep alive the spiritual glow in their hearts. They are incurably religious.

It would be a wholesome experience if the preacher could read the thoughts flitting

through the minds of his people on Sunday mornings. He would find the preoccupied there, those not able to get away from the anxieties of their work. He would find the young mind, vaguely religious, unconsciously seeking something, they know not what; wondering when the preacher will get through. The man not definitely religious, somewhat impatient, present out of deference to his wife. He would find the men and women smugly sinful. Also there would be present the folk whose faith is a solid rock, yet who are spiritually ragged and run-down, and whose hearts need refreshing, as a battery needs recharging. The old are there, whose hearts are beating funeral marches, who want to hear the preacher say something satisfying about the long look ahead. The rich young ruler is in every congregation, making his choice; and Mary and Martha, and the woman taken in sin. What does the preacher have to say to doubting Thomas? Has he a message that will call Matthew from the seat of custom? Every preacher has his cheer squad, those who give everything they have to make the preacher's sermon a success. If it persists in being a flop they will never admit that it was a total flop.

It is an appalling experience—once you stop to think about it—to stand before the same people, Sunday after Sunday, and not only have something to say, but have something worth saying! What a job, to meet the requirements of the hour and send the people back to their homes, conscious of a spiritual renewing, made stronger, glad, in their hearts, for the hour of worship.

Sweating about it on Sunday mornings does not help much. A barrage of pulpit pyrotechnics may create in shallow minds an impression of sermon values. The people whose needs are great may be kind and uncritical. But even the most charitable have a sense of disappoint-

ment. But the ordinary individual will regret that he passed up the Sunday morning paper for the sermon. The sermon that has not been carefully thought out in advance, with the particular needs of particular people in mind, is a stop-gap for the hour, but it is not preaching.

A sermon ought to be a gateway to the stars. All week people have worked under a cloud. It may be that they have not had time to look up; or, seeing the cloud, have wondered if there were stars. If, on Sunday morning, they can find the cloud lifted, and can see

God's eternal stars shining, they will go out from the church refreshed. They will be able to go back to their work in a new faith, and will lie down at night to sleep in a new hope of what the morning may bring.

The Sunday morning service is the preacher's great hour. No one in all the land has quite such a rare opportunity as he. It is a great hour if he has made adequate, prayerful preparation. It is a day of judgment if he has squandered the working hours of the week, and Sunday morning has found him with nothing to say to his people worth saying.

PREACHINESS VERSUS PREACHING

WILLIAM O. ROGERS

"NOW, Dad, don't get preachy," exclaims the high school lad.

"I just can't bear to be preached at," declares the modern girl.

Yet millions gather every Sunday to hear preaching. If a church loses its preacher they immediately seek another, and judge his candidacy largely by his preaching. A church prospers or declines according to the quality of preaching.

There must be two kinds of preaching; preachy preaching, and preaching that is not preachy.

I had a good example of the two kinds in my first parish. But I did not grasp the significance of it until years later.

"What are you preaching?" I asked my friend the neighboring minister one day. I was secretly envious of his larger congregations.

"O," he replied with a happy smile, "I just open up the Bible, and we have a great time."

That seemed lazy and shallow to me, for I was laboring hard to write out my high sounding philosophical monologues. (I was just out of school.)

Years afterwards I realized that out of my own little ideas I had been commanding people to believe as I believed and to do as I thought they should do.

In contrast, my brother minister had been setting forth the milk and honey of great men's experience of God, warming it by the testimony of his own rich faith and saying to his con-

gregation, "Come, taste and see how good this is."

Of course real preaching need not be confined to Biblical material. The whole realm of human thought and experience is available in which to find evidence and example of abundant living through spiritual power. The apples of life are on every tree of life.

Preachiness is a man forcing his opinion.

Preaching is a man offering the benefit of his experience and the experience of the race in traveling the upward pathway.

Preachiness urges a duty.

Preaching offers an enrichment.

Preachiness argues.

Preaching testifies.

When a radio voice shouts: "Use Blank's coffee. If you don't use Blank's coffee you are foolish. All other coffee is flat. Promise me you will go right out and buy a pound of Blank's coffee today," that is preachiness. The way you snap off the radio shows how thoroughly you agree with the high school lad and the modern girl.

When the studio broadcasts a playlet in which Mr. and Mrs. Newly Wed sit at the breakfast table talking about their happiness in their love nest, and agreeing that much of their domestic satisfaction comes from using Blank's coffee, that is true preaching, of the persuasive sort.

Anyone can get up and be preachy. Real preaching requires diligent search after convincing material and deep, sympathetic preparation of soul.

WILL CHRIST COME BACK AGAIN TO THIS WORLD

PROF. W. H. SMITH, Ph.D.

The question of the coming of Christ is one which has received much consideration throughout the history of the Church and is one which is being much discussed to day, largely on account of the emphasis laid upon alleged related subjects. Any presentation of the Biblical teaching on this important subject ought to keep in mind some general observations.

I. The Background of the Problem.

(a). The intensity of belief in the Coming of Christ has varied greatly. In normal times, whilst always held by some people, it remains in the background, but in times of unusual calamity or upheaval it becomes prominent. Such periods in history as the great persecutions, the fall of the Roman Empire, the tragic experiences associated with the Plague in Europe, the losses occasioned by the Crusades and the sorrow following such things as war, pestilence and great natural tragedies have always witnessed much greater emphasis on this doctrine. In these days of unusual anxiety and fear this doctrine has assumed unusual prominence.

(b). This doctrine is usually associated with the idea that Christ is coming for two ends. One is to set up a political kingdom in this present world. It is sometimes believed that this political structure will be a restoration of the ancient Jewish-Israelitish kingdom. Others assume that it will be a general era of peace and plenty known as the millennium without reference to the other theory. The second end will be the sudden conversion of the people of the world to Christianity. The New Testament records that Jesus gave instructions to the disciples to go and make disciples of all nations by the preaching of the Gospel, which would be accompanied by the presence of the Holy Spirit. Jesus further declared that if people would not repent when they had the means of grace they would not even if one rose from the dead. During the past history of the church the preaching of the Gospel and the power of the Spirit fulfilled Jesus' promise, and there is no hint that He thought it was necessary to come back physically in order to make preaching effective.

(c). The word "Second Coming" is not found in the Scriptures. The word most commonly used is "Parousia" which means "presence" as opposed to "absence" without reference to form. Both A.V. and R.V. translate by "coming" although the R.V. places "pres-

ence" in the margin as an alternative reading. The words used for the coming of Christ are Apocalypse; the revelation of the Lord Jesus Christ from heaven; the revelation of His glory; the Day of Christ.

(d). The creeds of the church, Greek, Roman and Protestant all stress the fact that Christ will come to judge the living and the dead. They are all silent on every other question regarding his coming. These all declare the believer should believe the fact of His coming to judge, but they all imply that all else is secondary, not essential in faith. This gives a clear indication of the convictions of the historic churches on this question.

II. In the New Testament several comings of Christ are referred to.

(a). His coming after His death in order to make evident to the disciples that He continued as their ever-living Lord. He came to them on several occasions in fulfilment of that promise.

(b). His coming to the disciples in the person of the Holy Spirit. He would not only come but abide with them, the spirit of truth, to guide and comfort them.

(c). His coming to remove His people from this life to the life beyond, taking them to His Father's house.

(d). His coming at great crises in history to judge wickedness and to vindicate His power. The destruction of Jerusalem and the Day of Pentecost illustrate His teaching on this point. The Messages to the Seven churches of Asia throw further light upon this. Throughout the history of the church there have been continuous manifestations of His coming to judge sin and to vindicate His power which have been followed by marvellous gatherings and revivals. He has come and promises to come and history is the proof of His coming.

(e). His final coming at the end of this age or world order and the establishment of His kingdom.

Thus the teaching regarding the coming of Christ must take full account of the fact that

He has already come and He abides now in the life of His people and has been the power by which whatever of truth and righteousness and love is found in the world has been achieved. The one point in this sermon however is the consideration of the final coming.

III. The Final Coming of Christ.

This is very frequently referred to in the Scriptures, sometimes in plain terms and sometimes in very highly colored language. The times and circumstances are sometimes so intertwined that it is difficult to trace the exact references to the present and the future. Generally two things are definitely settled and two things associated therewith are left indefinite.

(a). The two things which are clearly stated in the Scriptures.

FIRST. The final coming of Christ will be associated with three supernatural events of great moment;—

- I. *The return of Christ attended by the angels of God and glory of God.*
- II. *The resurrection of the dead. All that are in their graves will come forth.*
- III. *The transformation of the living. Paul declares we shall all be changed in the twinkling of an eye.*

When we put these three things together we find that there will be such a complete change in the order and conditions of life that we have no analogy to assist us. We may use our imagination to picture the scene, but whatever be the picture it will not be like this life, this world or this experience. It will be such a changed, transformed and spiritualized fact that it will be like heaven itself, certainly a new world order in which the ideals of heaven prevail.

SECOND. The final coming of Christ will manifest the moral and spiritual order as He comes to judge the living and the dead. It is represented as the vindication of His people, and their entrance into His glory. It is represented as the judgment of the impenitent and their separation from Him and His kingdom. This idea of judgment is central as He comes to render to every man according to his works.

(b). The two things which have been left indefinite.

FIRST. The time when He will come. As already stated various comings of Christ are indicated and the Scriptures make clear that there are what we may call the immediate coming of Christ and the remote coming of Christ.

Take the immediate comings of Christ. He came to His own generation. He told the disciples that there were some standing with Him who would see His coming in glory and power. He told the High Priest that He would see the

Son of Man coming in power to reign. Presumably these two statements of Jesus were fulfilled, and He came as He promised. Scholars incline to the view that Jesus referred to the events at the destruction of Jerusalem and more especially to the day of grace and glory at Pentecost. But in any event it meant something definite at that time and in the experience of these particular people.

Take the remote coming. This was to come when the plan of Christ on earth had been worked out. The gospel had first to be preached to all peoples and these peoples had to be taught. The nations had to be evangelized and in the great vision in Revelation the nations and peoples of the world are represented as Christianized. When will that be? This question has not been announced. Jesus definitely stated He did not know as it was wrapped up in the plan of God alone. One of the striking things is that there has been such a pronounced tendency among men to fix the date and to declare that the time is settled. This same tendency appeared in the early church, which in passing through its awful suffering assumed that the coming of Christ was immediate or imminent. They believed the signs of the times made it clear that Christ was just about to come. They took their personal sufferings and implied that these fulfilled the picture of Christ regarding conditions at the last time. But the early church was mistaken and almost 2000 years have passed and He has not come as they expected. They mistook the immediate for the remote coming. The same has been true ever since the days of the New Testament. When any terrible calamity comes men interpret it as the sign of His coming. As a matter of fact human history has almost continuously been the scene of wars, sufferings, plagues, bereavements, unusual natural signs which some people imagine to be unique and so justifies them in declaring the last days have come. History alone has had a most positive and direct manner of showing that thus far all these predictions have been false as to time. Only when we hold the whole teaching of Jesus together can we attain a balance which will prevent men from misleading others in these important areas of truth.

SECOND. The manner of His coming. Some things are clear. One is that He will come suddenly, unexpectedly, as the lightning, the thief, the master. The question many ask is whether He will be visible to the physical eye when He comes? Some say He will and quote the angel's words that He will be seen in like manner. We do well to bear in mind that the body Christ took up with Him was His resurrection, glorified body. It was not subject to the laws of time or space. It could appear and disappear at His pleasure and as

(Continued on page 220)

I AM CALLED FOR A FUNERAL

O. P. SHENEFELT

THE minister is not called on to perform any task about which he has so many misgivings as funerals. He is dealing with trembling hearts and eternal verities. Here the right word will help or the wrong word destroy more than at any other time.

Those who are emotionally distraught must be sympathetically dealt with and the minister must keep his own emotions under control. There will be some tragic cases, such as suicides, where a curious public will be "wondering what the minister will do with him." It will take rare tact to help the stricken family and not sacrifice one's ideals.

It is helpful for the minister to see the bereaved in their home before the service, especially if he does not know them well. A few well-chosen words and a brief prayer are always appreciated. Also there may be some special thing they would like in the service. The probabilities are that there will not be, but I am glad for the opportunity once given me to read, at the request of the children, from the well-marked Bible of a fine, old Christian mother. It was easy to find, and use, some of our favorite Scripture.

We are sometimes inclined to wonder what the purpose of a public funeral service is. We often hear of "going to the funeral out of respect for the dead." We do not know just what good that does the dead, but it does show our respect for the things the dead stood for while living. Any stranger dropping in at a funeral service could tell about the sort of person the deceased had been. It is only the friendly man who will have a host of friends at his funeral. And it is great comfort to the bereaved to know that the one they loved was loved by so many.

Of course the main purpose is to bring such hope and comfort as we may to those who are left. We do not think of death as a robber but we know the family will have many adjustments to make and readjusting our lives is always difficult. I recently held a service for a woman who had been ill for several weeks. The family had no real grief when her sufferings were ended but when the fact was brought

out that she and her husband were childhood playmates and had spent a half century of their lives together I did not wonder that his tears flowed. The minister's highest opportunity is to help such troubled hearts to find faith and peace.

There will be people present who seldom or never attend church services. An opportunity is opened to extend some Christian ideals to them. However, we must remember that it is not an evangelistic meeting and keep always in good taste.

Two tragic cases I had within a week may serve to illustrate how one can "preach to the living." The first was a lad of nineteen years who, with a group of others, was caught robbing a store. This boy ran, refusing to stop at the policeman's order, was shot and killed. The chapel was filled with curious young people. This was a splendid chance to tell how bad companions lead one astray. If he had not been in that crowd he would not have been killed and the way was wide open for a plea for right living.

The next case was worse. This man had been away from home several days, then killed a woman and himself in a hotel room. My mind was much disturbed about this service. The day before the funeral I was in a garage when a car was towed in. The owner had driven it for years in all sorts of hard places. This day he had stopped on pavement for a red light. When he tried to go he found there was a broken axle. Here was my cue. A life does not break all at once. Steady tapping, unseen by anyone may cause some sort of crystalization of the heart or brain and then while the road may appear smooth the break comes. God understands where the tapping has come and we will leave the soul with Him for judgment while the body returns to dust.

Again, the manner of the minister is almost as important as his message. He must be quiet with that quietness which means confidence. If he has ever had training for his voice let him use it now.

"I was listening to the music of that beauti-

ful organ when all of a sudden a raucous voice nearly raised me out of my seat," said a lady as she commented on a funeral she had attended.

"I like Dr. Blank's funerals," said one on another occasion. "It is not so much what he says as the way he says it. There is so much comfort in his voice." Is it strange that these men, living in the same town, are called for funerals at the ratio of about one to fifteen?

The service at the grave may either add to or detract from the effect of a good sermon or may cover a multitude of sins in one which was not so good.

The first requisite is that it be short. Nothing is more harrowing than for the mourners to sit before the casket during a long discourse.

The second is that it must be comforting. Not so long ago it was the custom for everyone to wait until the body had been lowered; then the chief mourner threw on the first three shovels of dirt. After this many hands volunteered for the task of filling the grave, all remaining until the mound of earth was smoothly patted down and the flowers, if any, were placed upon it. How much easier is the modern method of leaving a flower-bedecked casket with the bearers standing guard.

Surely the minister must not become a jarring note in this ceremony. There are so many beautiful committal services that there is little excuse for failure here. May I suggest one of my own?

"Very early in life we learned that 'the body is the house in which we live.' That which we leave here today is not the one you loved; it is only the house in which he lived for awhile. Now he has moved on to another home. With calm confidence that the spirit has returned to God who gave it, we leave this body to return to the elements from which it came. And may He whose power raised Christ Jesus from the dead be with you and bring you comfort forever. Amen."

There are many helps one can get for funerals. Nearly every church has some kind of service in its ritual. You can gain ideas from the one some brother minister will be glad to loan you. There are a number of good Funeral Books on the market. One of the best I know is not for sale but is distributed by the members of the National Selected Morticians.

If one will keep files for funeral addresses as he does for regular sermons he will soon find himself with a goodly store of suitable hymns, poems and illustrative material on hand. I have my files tabulated for Babies, Children, Youth, Men, Women, Aged, and Tragic.

Of course, as in the regular sermon, the illustration which is a part of yourself will probably be the best. Do not be afraid to use

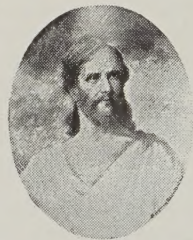
it. I pass on one of the "personal illustrations" I have often used.

"When I was a child my parents moved from the east to an undeveloped district in the Rocky Mountains. Our house was a one-room log cabin. Of course there was not room enough: everything was compressed and crowded. The only place for a little boy to sleep was on the top of a box of goods which had not been unpacked. A task which seemed to be almost perpetual was crawling under the "big bed" (that is what I called it) to get some box mother had indicated. Then I would wait until she got what she wanted and crawl back again to put it in its place among the other boxes. It had to go in the exact spot because there was no other place to put it.

"Then came a never-to-be-forgotten day when we moved into a new house father had built. It was made of logs, to be sure, but it had the glory of expanse. And wonder and wonders! There was a room in that house for me. There was a "big bed" in it and it had a lock on the door. What a delight it was to take my playmates into my room and fasten the lock. It doesn't seem to make much sense now but then it was the pride of possession.

"This was during the panic of 1893-4. I know my father must have been greatly pressed in caring for his family, but I didn't worry. I had a father and I knew he would take care of me. So my childhood days passed with happiness, security, and a room, in my father's house.

"It is thus I look forward to living again in a room in my Father's house when my stay in this cramped-up hut is ended."



LIFE AND DEATH

*Death preys on life,
And Life on Death doth live.
For without death
No creature that draws breath
Could live.
Strange paradox, and thought
provocative,
That Life must live by Death—
That without Death
Life cannot live—
That Christ himself,
The Lord of Life,
His life did give
That we might live.*

—JOHN OXENHAM.

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E. M. CONOVER

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Nursery Department (to 3 yrs.)	15 sq. feet.
Kindergarten (4-5 yrs.)	12 to 15 sq. feet.
Primary (6-7-8 yrs.)	6-7 sq. feet in assembly
Junior (9-10-11 yrs.)	9-10 sq. feet with tables
Intermediate (12-13-14 yrs.)	6-7 sq. feet in assembly
Senior (15-16-17 yrs.)	9 sq. feet with arm chairs
Young People (18-24 yrs.)	6 sq. feet in assembly
Adults (24 and over)	9 sq. feet with arm chairs
	6-7 sq. feet in assembly

Equipment for the Church School.

1. Prepare list of chair heights and number of each required. (Nursery 6 to 8 inches, kindergarten 10 inches, primary 11 to 14 inches, junior 12 to 16 inches, intermediate 14 to 16 inches.)
2. List of tables required.
3. List of suitable pictures.
4. Check other furnishings needed, teachers' tables, maps, blackboards, tack strips, color and decorating of walls and ceilings, floors silent and in good condition, window drapes, window shades, electric outlets for visualization equip-

ment, acoustics, heating, lighting and ventilation.

5. Cabinets and cupboards for equipment and literature.
6. Arrangement of seating with reference to light.
7. Cloak rooms (provision for cloaks within nursery and kindergarten rooms.)
8. Lavatories, adequate, available; juvenile size furnishings.
9. Windows ample in number and size. Clear glass in department and class rooms.
10. Proper location of rooms. (Brightest rooms for children. No children in basement.)

On a basis of 225 points—Score-----.

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III. Fellowship and Service

- a. List requirements for the needed program of recreation, social and service activities. Some minimum requirements.

1. Fellowship hall with clear floor area 30x50 feet, ceiling height 14 feet.
2. Kitchen and kitchen equipment; stage; dressing room space available.
3. Rooms available for small group meetings; boys' clubs, girls' clubs.
4. Church parlor with fireplace.
5. Kitchenette.

On a basis of 175 points—Score-----.

Can Your
Church
Building
Stand An
Examination



The Editor's Columns

Go to the Hound

THE rippling brook, just beyond the open-fronted tent, lay muted by a coat of ice. Not a whisper stirred the tall pines above. The dark and still of the mountain night lay heavy over all. I turned in the warm depths of my sleeping bag just in time to hear Ira, Government hunter of lions, speak to his dogs, "C'mon yu'all. Time fer t' git t' work," and then the sound of his horse moving off up the draw in which camp lay and the soft pads of the feet of hounds.

I lay and listened and heard Ira, somewhere up toward the dividing of the trail in the "saddle," for Fronteresa and the mesa, whistle occasionally and then old Dungone, a particularly well-named hound, split the four o'clock mountain-night wide open with his deep, melodious baying.

Betty and John joined shortly followed by Sport and the rest and I turned back the protective head-flap of my bag to hear a canine chorus scaled to make many a modern composer of music look to his laurels.

It was obvious that the pack was working on a hot trail. A lion had passed close to camp during the early hours of the night. The tell-tale spore led the dogs on. I suppose I lay for a quarter of an hour listening to the antiphonal refrain echoing back and forth across the canyon. Then the pack opened up into what your organist might call a "great-organ" movement. Instead of the long-drawn out baying the dogs broke into an endless succession of short, sharp staccato barks announcing unmistakably that they had treed their game and were holding it there until we should arrive.

Out we rolled with little need of urging. The cook was up and by the time we were dressed, had our cameras ready and the horses saddled, a steaming pile of pancakes floating in melted butter and syrup with a pot of coffee in the warm ashes at the edge of the fire, were all ready.

How we made off through an incomparable mountain dark, on horseback, not being able to tell, by sight at least, whether we faced the bow or the stern of the dependable craft which carried us through that sea of black, how we

finally reached the hounds, how we waited for fifty minutes until the light was sufficient to take pictures even with a fast lens, how the huge beast jumped and ran, treeing three times are stories apart. What is on my mind at the moment is that pack of dogs.

Trained for the work they do, interested in nothing else, seeking only one end, finding their goal by the use of their God-given sense, for getting their soft warm beds in the middle of the cold night and starting out to work gladly at the familiar call of their master, "Time fer yuall t' git to work," they gave me subject for thought and thinking was about the only thing a man could do as his horse deliberately picked its way through a dark so heavy it fairly pressed in on one.

It is not alone the ant from which the slug-gard may learn.

Jack R.

A Spade's a Spade

WE were talking about the Preaching Mission. I was predicting a revival of religion and quoting Roger Babson. The layman with whom I was having lunch looked me squarely in the eye and said:

"No, pastor, I do not look for it. If we have a revival it must start behind the pulpit. You pastors are too kind-hearted. You are afraid you will hurt some of us who need to be jolted. Religion has become a matter of comfort and convenience to most of us. Many of our church officials are drinking liquor, gambling on numbers and horse races. There will be no revival until you preachers open up and cast that sort of thing by its right name and call your members to repentance. I am afraid you ministers won't do that."

I have been thinking about it. How much truth is there in this? How much difference there today between church members and so-called pagans? What did Jesus mean by "cleansing the inside of the Cup?" What is the spiritual temperature of the inside of our churches? What would happen if a revival started outside the church? Is that what is needed?—Charles F. Banning.

What Went Ye Out to See

NATION'S BUSINESS remarks upon the annual model coach-building contest put on by the Fisher Body Company in which some three hundred and fifty thousand boys participate, among whom are distributed some eight hundred and twenty prizes with four or five thousand dollar prizes as top awards.

Of unusual interest is the source of the tools and materials used by the boys in the making of their entries. One made his dies from metal picked up along some outlying railway track. Another utilized the handle of an old hearse for the bright-work of his coach. Another secured the material for his from an old gas engine he retrieved from a dump. Still another utilized the running gear of an old washing machine. Purses from ears of swine, almost.

It all goes further to indicate the wealth of invention and vision in the mind of youth and leaves some of us oldsters staggered by our realization that out of the dump heap the boy may rear exquisite pieces of handiwork in the way of model coaches in which Titania herself might be proud to ride, while we who have been handed the keen-edged tools of the Gospel, with which to carve out attractive vehicles for the eternal souls of us, hack and slash and mutilate and bring little into even a close approximation of perfection.

The Christ was not unlike the boys. His tools, the material with which He worked often came from the human dump heap. We are apt to look for shining new tools and perfect material. As long as man is human we are apt to find neither. We must learn to work with what is available and do it "while it is yet day for the night cometh."

Jack

Woo, Don't Boo

WITH literally thousands of sermons flowing in one continuous stream over my desk, as the years roll by, it would be natural to expect some reaction of a general nature not alone to the spiritual stamina of the lot, to common values or worthlessness, to the purely physical as well as the spiritual content.

Unconsciously one must be building up a slowly growing, yet positive and actual composite portrayal, a sort of cross-section of thousands of sermons from as many sources, the world over.

To analyze or even suggest that composite world-sermon would demand pages rather than lines. Yet there is one frequently met *thought* that invariably switches my mind from

the sermon itself to the mind of its composer and I am left wondering.

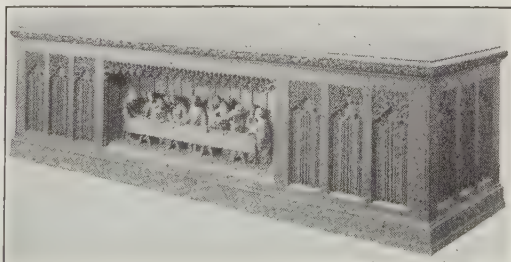
There is probably no thought I meet with more frequently than that covered hazily by the term "the hard-hitting, the bargain-driving, the slave-driving, pecunious business man."

The question of the psychology employed in the mind of the minister who thus pictures the business man the while he seeks physical sustenance for his church from the same business man, might make an interesting study. Yet it is not this in which I am at the moment interested. It is another side of the question, the matter of fact.

Actually, there is no monopoly of good citizenship by any one individual profession, not even that you and I know so well. Those who are engaged in trade and business of divers sorts are just as eager, as a class, to see the general welfare of the world advance as any "professional welfare worker" can be. Were "business men" quite the unfortunate figures we so frequently make them out to be there would be no Church. Every man who is actively engaged in making his living is a business man and he is the one whose wealth, be it large or small, makes possible the physical continuance of the church. Without him and that support he renders directly or indirectly, the minister would have more over which to be concerned than he has now.

We differ in opinion and such differences hardly justify classifying all those who see through their own eyes rather than through ours, as outcasts, doomed. I for one would resent having the entire ministry condemned for the frailty of one or even of many in that profession. By the same token the business man has ample cause to feel keenly any classification which labels him the driver of hard bargains. As we hope for his confidence, esteem and co-operation, we must grant the fact that the business man of today, is as a class an admirable fellow of morals and integrity. Those who know him least berate him most. His friendship merits our cultivation.

Jack



CHURCH METHODS

APRIL

We pause beside this door;
Thy month, O God,
HOW shall we enter it?

Keep Out of Sight

Let the trout see the angler, and the angler will catch no trout. Now this is a first essential in the art of man-fishing: the suppression and eclipse of the fisherman. How prone we are to push ourselves to the front of our work in quest of fame and praise and glory! The temptation comes in a hundred different ways. It destroys the efficacy even of the bait that we prepare. We don't stand aside. If I may vary my figure, let me say that our function is to draw aside the curtain and hide ourselves somewhere in its robes. Let us remember that so soon as our people see us, they will not take our bait. As soon as we become prominent our Lord is never seen. Keep out of sight!—*J. H. Jowett, in "The Passion for Souls."*

Easter Greeting

The Master never performed a miracle that did not have tomorrow in view. He did not lift people up and leave them standing bewildered and uncertain. With words for tomorrow, and with pulsing hope, He sent them forward into life.

The entrance into Jerusalem can only be called triumphal, if the One riding on the ass has knowledge concerning what is to be done, and plans and power to fulfill the same. The very cleansing of the temple, reveals His purpose for a purified Church.

So through Holy Week, as we think of the day which He made glorious, our thoughts are turning towards the tomorrows of life.

As Easter dawns this year upon a suffering, confused, heartbroken world, the challenge of our Lord comes to us with the ultimate question: "How shall we, how can we ascend to that risen life?" The Christian religion comes forth with a confident answer that lifts man out of doubt into the glory of the Easter morning: "Set your affection on things above, not on things on the earth." Earthly losses or sorrows cannot compare with the everlasting joys in a world without end. If we have a believing

heart the ecstatic power of the resurrection of Jesus Christ will encourage, comfort and sustain us in all ways. "It is Easter alone that can bring us through with our heads up and our hearts gallantly defiant." Easter is the open door to the other world with its blessings of life eternal.—*Bishop Charles Wesley Burns, Boston, through courtesy of R. H. Moore, Richford, Vt.*

How to Greet "Once-A-Year" Member

"Come, let us reason together." *Isa. 1:18.*

The background for this text was Israel's sin. The purpose of this brief message is to call you, dear Reader, to your place and privilege in worship. Let your vision and thought lead you back to your Master and reason it out as in His Presence. It may be hot in summer; damp and rainy in Spring; gloomy and chilly in Fall; and very, very, cold in winter. The same conditions prevail for school, for work, for play, for visiting. An hour is 60 minutes in Church or out. But be positive: Nature craves worship—cultivate it. Our souls need the fellowship of others—seek it in your church. Our lives yearn for moral strength—seek and find it in devotion, praise, prayer. Others need our example—fail them not. Our best nature bids us meet together—be not disobedient. Our Master asked us to tarry till endued with power—wait with Him. Reason on and on. Then lay hold by faith and hold on—keep on coming. Take Him at His Word—He will not fail you. Let no sin make you a slave. Let the Gospel make you a bond-servant of Jesus Christ.—*C. G. Leatherman, Hummelstown, Pa.*

How NOT to Greet "Once-A-Year" Member

The following paragraph appeared boxed on the first page of the Easter Sunday church program of a large cosmopolitan church. Of course the statement is justified, but the function of the Church and pastor is to reach the hearts of black-sliders. How many cold hearts will be warmed and blessed after such a greeting?

Greetings

"Once-a-year" Church Members. We take pleasure this morning in greeting our friends from the city and community who possibly consider themselves confirmed "once-a-year."

church members. Many of our most admirable friends permit all religious obligations to accumulate for fulfillment on Easter Sabbath morning. To all such friends we extend this morning an affectionate and cordial welcome to our fellowship and worship. We dare, however, to affectionately remind them that it is impossible to fulfill a year's religious responsibility in a single service of worship. The mercies of God are abiding, unfailing and continuous. The spiritual nature of man needs refreshment and restoring, not annually, but continually. The Christian Church has within its gift for modern man blessings of courage, and peace, and faith.

Church, in its welcome to you this morning, expresses the hope that today's attendance may be the inauguration of a new church habit; not "once-a-year," but once-for-all; an interested, working, worshipping relationship.

Suggestions for Socially-Minded Leaders

So much loose talk and writing regarding "Social Security" has been perpetrated upon the nation during the last few years that many level-headed persons have lost sight of the fact that opportunity still holds its doors wide open for those who put forth the effort to enter, that progress and happiness are still based on the same old principles of "digging-in" instead of waiting for an easy job at good pay, and that social security is not a *new idea* to our great industries.

Ministers who want to have facts regarding the "Security Program" among the employees of great industries should write those industries for facts. A 25-year program among the 60,000 employees of Swift & Company, Chicago, is set forth in a four-page folder, gladly sent to any minister upon request to the company in Chicago.

The following statement, "Ice Ahead," is from a recent issue of *The Methodist Herald*, Los Angeles. It merits study, particularly at this time when Commencement addresses are being prepared.

Ice Ahead

Channing Pollock, in a recent article published under a semi-profane title in "The American Mercury," declares that the thing that is wrong with America today is not soil erosion but "soul erosion." In spite of the fact that he is usually regarded as a liberal thinker, Pollock, in his diagnosis of American life, has put his finger on the spot of the body politic that is really ailing.

After describing the sinking of the unsinkable super-liner "Titanic" on her maiden voyage in 1912, he declares that the tragedy of it all was that she went down with nearly all on board, in spite of fifteen hours of radio warnings to look out for icebergs. "On with the dance—let joy be unconfined" seemed to be

the motto of the passengers just before the ship struck the iceberg which sent them to their doom. That the "Titanic" should thus go down was not only a sobering fact but a "staggering fact," writes Pollock.

Two Diagnoses

Then he adds significantly: "That is the staggering fact about contemporary America—warnings everywhere, engines at full speed, bands playing, passengers dancing, and nobody caring a d—," but here he grows profane.

Let us put that sentence alongside of one taken from the biography of Dwight L. Moody, written by Gamaliel Bradford, a noted biographer and literary critic through whose death in 1932 America lost a distinguished writer and a careful observer. Wrote Bradford: "God is the one supreme, universal need of all humanity, and that need was never more pronounced than in America today."

Young America

Channing Pollock and Gamaliel Bradford, it will be noted, are saying the same thing only in different ways: they are asserting that something is wrong with America. Americans have a wrong philosophy of life. That means that there is "ice ahead." Young America, for example, has somehow been indoctrinated with a false view of life. Education has not done its best when it allows young men and women to think that the great desideratum is to get easy money and to achieve a position where it will not be necessary to put forth any real effort. Many of our youth want to live by their wits and become social parasites, contributing nothing to society as a whole. They need a different gospel preached to them, the one that the redoubtable Thomas Carlyle emphasized through so many years, the Gospel of Work.

At present many of our young people are following wandering fires, using false slogans; they are seeking beds of ease. Easy money, easy thinking, easy living—these three are what so many aspire to, if such be called aspiration. So many want to begin at the top. But the tragedy of beginning there is that one cannot go any higher. If one advances at all, it must be downward. People do not rise from the top but from the bottom.

Mark Your Calendar

Preparation is required for—

1. The National Assembly of Men's Bible Classes.
2. Daily Vacation Bible Classes.
3. Evangelism through the spring and summer.
4. Budgets for the year ahead.
5. Collection of pledges through the spring and summer.
6. Helpful vacations for minister and family.

7. Summer study as preparation for another year.

8. Children's Day and Sunday School Promotions.

9. New equipment, Re-building, Renovizing.

Ideas and suggestions on all these subjects will be found in current and coming issues of *The Expositor*, as well as former volumes. You will "spot" them more readily, if you are on the lookout for them.

"Won by One" the Call to Personal Evangelism

This booklet by M. T. Lamb, author of "Success in Soul Winning," has been reprinted, due to the constant call for copies. There are approximately 100 pages of suggestions on the following chapter headings:

1. The Command. Mark 16:15.
2. Reaching Men. Luke 6:19.
3. A Mischievous Error. Eph. 4:11-12.
4. A Second Error. John 15:5.
5. Sent to Save. John 17:18.
6. Incentives to Action. Heb. 12:2. Isa. 53:11.
7. The Secret of Building Up a Church.

Census figures have changed from year to year, but the fundamental application of the Scriptures has not altered. Salvation still rests on faith in Christ and the expression of that faith in living among one's fellows. The "Go and do likewise" is for TODAY'S problems.

The booklet is bound in red paper cover, 20c each.

Enlistment Month

Larger attendances than this Church has seen in years have marked our observance of Enlistment Month, climaxed by Enlistment Sunday, writes the Rev. Paul Howard Conrad, Baptist Church, Rutherford, N. J. Why not put on a campaign during May or June? Plan for it in April!

Planning the Service

In one vital item, I have changed my view from previous years, says Frank Davidson Hopkins, Central Park Avenue M. E. Church, Chicago. At no time in the service do I now permit the playing of the organ while prayer is being offered—not even during the offertory prayer. This matter of prayer accompanied by organ has gone to such an extreme that some pastors have the organ playing during the pastoral prayer, under the impression that it is impressive; it is merely theatrical and cannot but distract the attention of worshippers from the prayer itself when the attention should be centered upon the personal approach to God. If we are "not heard for our much speaking," it is certain that God is not listening any more attentively because we set our prayers to

music; it would seem that such purely artificial and theatrical "enrichments" of our worship might prove to be displeasing to Him, and detract from rather than add to, "worship in Spirit and in Truth."

While I am in full sympathy with the tendency toward enriching of our services by introducing prayers of confession and collects in which the people may join so as to give them far more personal participation in worship and which I myself use, yet great care needs to be used lest we so overload our service with extraneous material that our worship becomes formal, lacking sincerity and spontaneity, and we lose the Way in a welter of words and maze of meaningless ritualism. In so far as these additions to our orders of worship serve as true vehicles of personal devotion and homage, they are desirable, but otherwise they are best omitted. Our Protestant churches and ministers are not well grounded in the fundamentals of liturgy and would do well to study with care the examples given us in the orders of worship used in churches which for many centuries have been developing such; we would thus avoid some egregious blunders in our experimenting. There is a growing tendency among all our denominations toward a more ritualistic worship service and there are desirable values to be had in that field, but there are also grave dangers to be guarded against and which the history of past ecclesiasticism clearly portrays.

Our Common Confession (*Said standing*)

Our Heavenly Father, we turn aside from the disquiet of the world to the holy peace of Thy house, that we may find rest for our needy spirits in Thee. We have sinned and strayed from Thy ways, like lost sheep. We remember our selfish aims, our thoughtless waste of the sanctities of life, our idle words, our unruly passions, and our disobedient wills. Forgive us, our Father, as we confess our sins, and restore those who are truly penitent, through Thy Son, our Savior; and grant, for His sake, that we may hereafter live a Christ-like life, to the glory of Thy Holy Name. Amen.

Affirmation of Faith

(Used on First Sunday of Each Month Said by all standing.)

MINISTER: Where the Spirit of the Lord is, there is one true Church, Apostolic and Universal, whose holy Faith let us now reverently and sincerely declare:

ALL: We believe in the one God, Maker and Ruler of all things, Father of all men; source of all goodness and beauty, all truth and love.

We believe in Jesus Christ, God manifest in the flesh, our Teacher, Example and Redeemer, the Savior of the world.

We believe in the Holy Spirit, God present with us for guidance, for comfort and for strength.

We believe in the forgiveness of sins, in the life of love and prayer, and in grace equal to every need.

We believe in the Word of God contained in the Old and New Testaments, as the sufficient rule both of faith and practice.

We believe in the Church as the fellowship for worship and for service, of all who are united to the living Lord.

We believe in the final triumph of righteousness, and in the life everlasting. Amen.

Holy Land Cruises

This timely message from Charles Haddon Nabers, now on a lecture-cruise, brings cruise plans to the forefront.

An Holy Land and an Unwholly Land

This is not a Palestinian travelogue. Too many have already been written, too many by other people, and far too many by me.

Anybody who knows the Book can find every so-called sacred spot in the Land of Sacred Story in two or three busy days by diligent use of a good American automobile and by the chaperonage of a competent guide.

Those who do not know the Book cannot find anything of interest in Palestine no matter how hard they may try. Spending a few days in Palestine will not give a person a knowledge of the Bible if he did not bring that knowledge to the port of entry.

Strange as it may seem, there are some who do not have such a knowledge, and one wonders why they came.

On the tourist trail in Palestine:

Guide: "In the years B. C. this city was known as Shechem. In the years A. D. it is known as Nablus."

Tourist from the good old U. S. A.: "What is this B. C. and A. D. that I hear you talking about so much today?"

On the ship: "We are going to Palestine. Didn't that country have something to do with the Bible? I wish I had brought one along with me." One was presented by the lecturer of the party. The conversation continues: "Now, will you please tell me where to read in order that I may find out something about what took place in the country where we are going."

In Jerusalem the tourists bought the olive-backed New Testaments sold for souvenirs. On the train back to Haifa to take the Roma for Egypt, many of these New Testaments were being read presumably on the principle that we have paid our money for this book, and we want to see if we got gypped. Said one business man from a great mid-western city: "You know this book is really interesting. I think that I shall read all of it when I get home."

The sacred cities are all here, and all have to be visited. Nazareth, Mount Carmel, the Plains of Esdraelon, Cana of Galilee, the Horns of Hattin, the Sea of Galilee, the Church of the Holy Sepulchre, via Dolorosa, the Mosque of Omar, the Pool of Bethesda, Garden of Gethsemane, the Mount of Olives, Bethlehem, and others which name themselves to every Bible student immediately. The 1937 brood of travellers saw them all, did the orthodox things, and made the usual purchases and remarks. That is all for the sightseeing program in Palestine.

Palestine today is the cauldron of the Near

East. It is maintaining its reputation built up for over four thousand years of being a vicious hotbed of bitterness, blood and bigotry.

Two nights before we visited Nazareth a riot between Jews and Arabs within a hundred yards of the Virgin's Well resulted in two deaths, but women carried water jars on their heads as nonchalantly as ever, and children clamored boldly for *backshish*.

We landed at Haifa at seven in the morning, walking ashore from the liner, by the way, upon one of the best docks we have seen east of Naples. That same night a bomb thrown at the Haifa Municipal Building—the second in five months—burst close enough to shatter glass windows, but the next night coffee was drunk in normal quantities at the street cafes, and noboddy even discussed the incident.

Jacob's Well with its as yet unfinished church sits hard by Nablus, the city of the Samaritans whither the disciples of Jesus once went to buy bread, and from Nablus goes forth bad Arab yeast to foment trouble from Dan to Beersheba.

British airplanes droned low overhead as we trampled across the Temple Area in Jerusalem to the Dome of the Rock, and movie cameras reposed in their cases because of the anticinema edict issued the past year. Keen eyes watched us every minute to prevent surreptitious pictures being snapped.

And the folks: Arabs grim and troubled but determined, Jews hustling to build and build as with brilliant eyes and more brilliant minds they dream a new Jerusalem—the City growing ever bigger, better and cleaner all around the frayed fringes of the old; Christians alone of the trio of religionists holding to ancient days, sillily shouting their shibboleths of olden phrases, worshipping forms, wearing outmoded physical and mental clothes; not even keenly conscious of the kaleidoscopic changes in both land and people, and still vainly seeking to open closed hearts with the Open Sesame, which worked never too good, and today, least of all. Arab to the left of them, Jew to the right of them, volleying and thundering with phrases, bombs and guns, being crushed between the upper and the nether millstones of bitterness and battle; the world fearfully aware of both Arab nationalist aspiration and Hebrew Zionist achievements, but forgetting, willingly, the Christian portion of Palestine's population, yet too much divided among itself to be potent for good and too violently filled with fraternal bitterness to be lights set on any hill—that's a passing picture of Palestine people today.

The Jews keep coming. Some for a couple of days, and some for keeps. In the first-class passenger list of our steamer were two of America's leading Hebrews—one the publisher of the outstanding newspaper in the United

States, the other the active head of the most popular department store of New York. They came to see how and where American money went, the results reached with a country and a citizenship again grafted on ancient roots. They came to evaluate fairly and to interpret clearly Eastern culture from western viewpoint. There was much for them to see.

Some come for keeps. In the tourists passenger list of our steamer were a group of German Jews thrust forth from a Hitlerized land. They came with bag and bundle to Palestine to stay, prepared to live in and love that rocky land from which their forebears emigrated seven centuries ago.

The Jews keep building. More houses of the type advertised in Chicago's Century of Progress as model homes around Jerusalem than around an American city, as many, one might well guess, as around all American cities. The Hebrew University is a genuine educational institution of big caliber. Big men head the departments, real scholars famous in every land. Everybody is building. Guide books still say that Bethlehem is five miles south of Jerusalem. It is one city, no break. The song, "It's not Far to Bethlehem," says it

truer, for hundreds of new buildings the last five years tie tightly together the two cities.

One rubs one's eyes in amazement at the marvelous changes in the last three years, and wonders what the next decade will produce.

—Charles Haddon Nabers.

Junior Boys Write a Story of The Life of Christ

Because he found the children in the Junior Department of the Sunday School knowing more about the life of their favorite movie stars than about the Life of Christ, William Grime, St. Paul's Church, Great Neck, N. Y., decided upon a project that resulted in a published volume, entitled, "Junior Boys Write Life of Christ."

You will find this volume reviewed in this issue, but you need to study the outline to realize the great and lasting potentialities in such an adventure. The plan can be worked out in any Sunday School section or class, and will outweigh any amount of half-hearted teaching. This is, indeed, an adventure in searching the Scriptures.



PRELUDE

Resurrection Morn	Johnston
Christ Triumphant	Yon
Easter Dawn	Rogers
Supplication	Hosmer
In Springtime	Chaffin
Jesus Lives	Macfarlane
Christ Our Passover	Buck
Awakening	Engelmann
Prayer	Schubert
Idyll	Thompson

OFFERTORY

Easter Offertory	Loret
Christ Triumphant	Yon
Two Angels	Whiting
Meditation	Morrison
Romance in F	Richmond
Sunshine and Shadow	Gale
I Know That My Redeemer	Handel
Pastorale	Barrell
Adagio	Yon
Chant du Soir	Hackett

ANTHEM

In Joseph's Lovely Garden	Dickinson
Sing Ye to the Lord	Lloyd
Worthy Is the Lamb	Handell
They Have Taken Away My Lord	Stainer
The Lord Brings Back His Own	Gaillbraith
Unfold Ye Portals	Gounod
God Is Love	Shelley
O Morn of Beauty	Sibelius
Christ Our Passover	Macfarlane
Christ the Lord Is Risen	Day

POSTLUDE

Christ the Lord Is Risen	Sullivan
Hosanna	Wachs
Festival Postlude for Easter	Buck
Easter Hymn	O'Connor
A Joyous Easter	Ashford
Finale	Stainer
Festival in E	Gaul
Toccata	Yon
Festival in F	Rinch
Rex Gloriae	Day

P R A Y E R S

O Heavenly Father, we rejoice in Thy loving care. All we have comes from Thee. When we are indifferent to Thy will Thou dost still shower Thy blessings upon us. When any one wrongs us we are offended. How oft have we offended Thee? Thou art ever kindly disposed toward us. We would have that Spirit of thine in us that we may look at others as Thou dost look upon us. We would open our minds that wherein may come the inspiration of Thy Holy Spirit. We would cultivate in our lives a deeper loyalty to Thee. We would place ourselves at Thy disposal that like Our Saviour Jesus Christ, we may be constant in our love and ever active in Thy Service. We find difficulty in our path, but we accept Thy promise, that "My grace is sufficient for your every need." We would be directed in every pathway of our lives by Thy Spirit, that we may ever more manifest our loyalty to Thy principles and thus ever do Thy will. Amen.

O God, Who art not blind to the deepest needs of our lives we approach Thee in faith and with assurance that when we come to Thee we shall not be sent empty away. We rejoice in the fact that Thou dost not even overlook the infirmities of our nature. Beset on every hand with dangers and divers temptations, and distracted because of these trials of life we implore Thy benediction to look down upon us with mercy and with tenderness. We would be strengthened by Thine all powerful grace that we may ever stand alert and on our guard, resolving even unto death, if need be, to defy all that which would strive to bar Thee from our lives, or stop the advancement of Thy love in our hearts. We would so improve the talents with which we have been blest that we may live out our lives to their capacity. Whatever in Thy wisdom Thou dost assign to us we would perform the same with an eye single to Thy glory. We would so conduct ourselves in the face of all trials and amid every difficulty that at the last day in the hour of the final judgment we may merit from Thee those precious words: "Well done thou good and faithful servant, enter thou into the joy of thy Lord." Grant that this may be the aim and end of our living in the name of Jesus Christ our Lord and Saviour, Thy Son, who liveth and reigneth, O God, world without end, Amen.

We adore Thee, O God, in Thy Almighty power which raised our Lord Christ from the dead. Raise Thou us up above all earthly and fleshly desires. Inspire us with thoughts of joy, hope, and of love. Enter we pray Thee into the secret chambers of our souls and enable us

to hear Thee saying: "Peace be unto you." Enlighten our minds and cause our eyes to be opened that we may be enabled to recognize Thy Spirit in the supplying of our daily needs. We would so comprehend Thee in all things in life that we may be able to behold Thee in all of nature and of life. Come into our lives and forever dwell with us. We would have the light of Thy love shining in our hearts thus causing our darkness to be turned to light, our sadness into joy and our actions so directed that they all may become acceptable unto Thee. We would so translate our every experience in life that Thou mayest become an ever living reality to us. We would be empowered by Thy grace and love that we dying to selfishness and to sin may arise to noble living in Thy service. Amen.

Our Heavenly Father, Who by Thy love hast made us, and through Thy love hast kept us, and in Thy love would'st make us perfect, we humbly confess that we have not loved Thee with all our heart, soul, mind and strength. We have not loved one another as Thou hast loved us in Christ Jesus our Lord. Thy life is within our souls, but we have allowed our own selfish interests to hinder Thee. We have not lived by faith. We have resisted the movings of Thy Spirit within our lives. We have been indifferent to the inspiring influences of the life of Jesus in ourselves. Forgive what we have been; We implore Thy help to enable us to amend what we are. We would be filled with Thy Spirit that we may be directed as to what we shall be. We would so endeavor to live that Thou mayest come into the full glory of Thy creation in us and through our influence and example in all men. In the name of Jesus Christ, our example of life, we pray. Amen.

Our Heavenly Father, we come to Thee with gratitude in our hearts and minds for all the many blessings of life which have been bestowed upon us. We thank Thee for all the holy influences which have surrounded us throughout our lives whereby we have been fortified against the various temptations and trials of life. We would ever keep alive in our thoughts the memories of earlier days when holy hands and loving hearts guided and directed the steps of our feet. We would cherish the love of those who have sacrificed so much for our well-being. We would show forth our appreciation of all these sacrifices and expressions of love by a steadfast faith and constant hope expressed in loyal service to Thee and to our fellow men. In the name of Jesus Christ, who loved us and gave himself for us, we pray. Amen.

—Arthur J. Pennell, D. D.

THE PULPIT

THE GLORY THAT WAS HIS

CLAUDE RICHMOND

John 1:12-13. In a recent magazine article, a man who is color-blind states that while he cannot distinguish between the color of the blossom and the leaf of certain roses, yet in the sooty smoke from a locomotive, black or gray to others, he often sees brilliant streaks of wonderful coloring. May we not, without any reflection on people suffering from this physical abnormality, use this as a picture of moral color-blindness which comes as the result, perhaps as one penalty, of sin? Having sinned, one is henceforth less able to appreciate the beauty of holiness, insensible to fine shadings of moral color, but likely to see great beauty in that which is sooty, dark, impure, defiling.

All of us need to have our sense of color appreciation heightened. Most of us have looked in the view-finder of a camera and wished we might portray the brilliant color there condensed and intensified by the mirror. Such a mirror for the reflection and intensifying of moral beauty, to enable us the better to distinguish and appreciate moral color, is the Gospel of John. None of the Gospels was written as a mere biography, but to show the gradual development of the Kingdom of God. John's Gospel was written after decades of pastoral work and theological meditation. In this work he has gathered for us the beauties of the life and death of Christ, in small compass, and often in such commonplace words and expressions that we are inclined to overlook them.

This morning we study the glory of Christ which has such large place in John's Gospel, starting with his account of the resurrection, John 20:11-23, but for briefer outline turning again to the introduction to his Gospel. First in studying the Glory which Christ has in his followers, we could hardly find a better text than John 1:12 and 13—

"But as many as received him, to them gave he the right to become children of God, even to them that believe on his name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Parents are proud of their children who have beauty, or talent, or who accomplish

great things in life. But what can one say of glory such as Christ might have in accomplishing a re-birth like this?

Mary, of the town of Magdala, mentioned in our Scripture, is one whose life glorified Christ. She was not a woman of such character as imagined by those who have given her name to homes for fallen girls, but one described in the Gospels as having been possessed of seven demons. What may be understood by the evangelist's use of the term? Certainly it was not, as pictured by the Jewish superstitions of the day, something to be prevented by charms or cured by exorcism. Sufficient that in its effects it appears to have been a mental or nervous derangement resembling violent insanity at times. What a change from a woman so possessed, to Mary as we know her: Mary who followed the Christ and was one of the women who ministered to his needs and those of the twelve: Mary who, from the fullness of her love, watched "afar off" his dying moments: Mary who sat over against the tomb of Joseph as the sacred body was laid to rest: and Mary who, with the other women, spent the dreary hours of waiting in the preparation of the spices which the glorified body would never require. Mary, on Easter morning, finding the tomb empty and not even expressing surprise at the presence of the angels, revealed a love deserving of being the first to receive the glad news that the Lord was risen. Truly, of such as she, Jesus might say, "I am glorified in them." (John 17:10.)

Or of Peter and John, re-born from ordinary fishermen into the family of God, so that Christ could say, "My Father and your Father," John 20:17, we also can say:

"Who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:13.

In them, and in their modern counterparts, Jesus is glorified.

But, surely, such a birth can be brought about only by One who was himself more than born of flesh. We are not surprised, then, to read, John 1:14:

"And the Word became flesh, and tabernacled among us, and we beheld his glory, glory as of the only-begotten from the Father, full of grace and truth,"
and in verse 16:

"For of his fulness we all received, and grace for grace."

Whenever a life on earth shines out with a Christ-like glory, it is because of contact with the Word, "who was with God, and who was God," has made it a new creature, born of the will of God.

For, while Jesus may call us brothers and sisters, yet he is the "only-begotten." We behold his glory as something inherent in his position before the world was, when he

"Counted it not robbery to be equal with God," Phil. 2:6.

because he is God. The glory which the Gospel of John reflects and condenses for us, shines out from Christ, un-created God, veiled in flesh while he tabernacled with us, glimpsed for a moment at the transfiguration, and shining from the empty tomb of Easter, manifested and proven.

What consolation for the Church that this Christ is still with us! Whatever may have been his reason for prohibiting the touching of his tomb by Mary, the words, "for I am not yet ascended," imply that after he was ascended, he could be reached "closer is he than breathing." What assurance of answered prayer is given by Easter when we remember that the assuming of a glorified body and a new mode of existence made the Christ accessible for all.

Now, when we stand by the tomb, we hear his words he spoke to Mary Magdalene, "Why weepest thou?" and we know he stands by us as he did by the tomb in Bethany to say, "I am the resurrection and the life." When the problems of the world and the perplexities of this life make us feel that Christ is hidden, we might cry: "They have taken away my Lord!" But then comes the precious voice sounding the familiar name, "Mary." And when he calls us, may we have the grace to answer, "*Rabboni*," Master." The hearing of our names called by Christ, and our acknowledgment of his lordship, our submission to live the life of one born of the will of God, can solve all our problems.

This glory, reflected in us, received from Christ, is the glory of God incarnate.

"For the law was given through Moses, but grace and truth came through Jesus Christ. No man hath seen God at any time, the only-begotten Son, who is in the bosom of the Father, he hath declared him." John 1:17-18.

Peter and John ran to the tomb, worried, anxious, fearful that the body of the Lord had been stolen. John writing to prove his thesis that Jesus Christ is the Son of God, gives no

further proof of the resurrection than that which convinced him—a glimpse of the empty tomb. For there they saw the grave clothes abandoned, and deliberately put aside. No trace or sign of grave-robbing was there, but evidence that He who had laid down his life had taken it again. He who had borrowed the tomb of Joseph for a few dark hours, and the clothes and napkin, was through with them.

The folded napkins indicate the completed work of Christ! We might mention the folded napkin of creation, God's work completed, yet only after centuries is man beginning to unfold the mysteries by the aid of science. But best of all, is the completed work of Christ in men. The folded napkins of conversion. How like the resurrection of Christ from the rocky tomb was the emergence of an inmate of the penitentiary of Nebraska. A confirmed criminal, he learned to know Christ while in prison, and accepted him, and came out a new-born Christian, giving his life to preaching the Gospel. So it is wherever the resurrected Christ meets a penitent sinner.

In the evening, Christ spoke peace to the disciples in the customary upper room. What a rebuke to our restless age! How we need the Master, whose voice calmed the stormy waves of Galilee, to speak peace as our boat is driven to unknown ports on this sea of mystery. Our danger is caused chiefly by our own carelessness in managing the boat. How we need our upper rooms! Blessed places of prayer, where Christ speaks peace!

Having commissioned his disciples to reach all men, promising his presence with all power, he here gives them their authority. "As the Father hath sent me, even so send I you." We are to stand to him in the intimate relationship that he has to the Father, for he prayed that we might be one as they are one. Then, breathing on them, he speaks, "Receive ye the Holy Spirit," as though actually imparting the third member of the Trinity before his coming at Pentecost. Breathing on them, as though imparting to them the very breath of his own life. Man was made an animal, but God breathed into him the breath of life, and he became a living spirit. So man is re-born a child of God by the coming of the Holy Ghost into his life.

A Scotch boy, noticing a man carelessly whistling, offered a challenge, but on the third trial was really outclassed by the man. The boy stood off, and said, "Mon, mon, if ye can whistle like that, why did ye ever whistle like yon?" Pastors have seen Christians usually going carelessly along life's way, lifted to supreme heights by suffering, or by joy, by death, or by birth, and have marvelled at the transformation. How we have wanted to say, "Friends, if you can live like this, on such heights of Christian glory, why did you ever

UNGRANTED PETITIONS

RALPH GRIESER

Matt. 7:7.

IN the evolution of prayer men began by asking for things. With the prayer of petition historic man began, and so does the individual today in childhood's first prayer. Historic requests have been for immediate and material things—for victory in battle, for luck in the hunt, for good crops, for agreeable weather. Even now I presume the weather is the most prayed about thing as well as the most talked about.

Man's seeming helplessness in the face of so many forces makes petitions inevitable. The apparent success of some petitions encourages us. Also the Scriptures urge us to pray for what we want, promising that it will be granted. This claim of the Bible has been taken so literally, so materially, that we have laid the blame for all unanswered prayers at our own feet. The belief is that the answer will come if we pray frequently, long enough, and hard enough.

As you know from your own experience, however, not every request you make is answered by "Yes." It may be that some of us have discovered that certain prayers always get the answer "No." Strangely enough, because of our mistaken belief that any prayer will be answered affirmatively if it is prayed hard enough, we so often do not think that "No" might be an answer. Isn't it true that when we don't get the answer "Yes," we usually think of our petition as unanswered? But the truth is that it was ungranted. The answer is "No."

For example, suppose you possessed a hatred for a certain church, and you hid yourself across the street to the corner opposite, drew yourself up, and then prayed that God would topple the building into a heap. The answer to that prayer would be "No." There are some

live like that?" How much more must the Master, knowing of what we are capable, knowing how we might glorify him, want to ask us, going carelessly along the way, "Men, women, since you can live on the heights, why, why, do you live like that?"

The glory of Christ, the glory that was his before the world was, lies in our keeping. Are we faithful stewards? Is he glorified in my life? In yours? In this church? May the Spirit breathed into the church enable us to live up to our highest possibilities.

who have the feeling that if you prayed hard enough God would yield, that you would overcome his reluctance. If while you are standing there praying, if it were in New York City the subway train going along trembled the street beneath you, you might be misled for the moment to think that the Spirit of the Universe was answering your petition. But the trains come and go, and the building stands. Prayer alone will not wreck a building. The answer to that petition is "No."

I think we all fully realize that the answer to petitions is often "No." That being the case, our question is: "What is the Lesson of Unanswered Prayer?" or more accurately stated: "What is the Lesson of Ungranted Petitions?" What may we learn from God's "Nos?"

Before we attempt to answer that question and in order to be absolutely fair to this valuable habit of practicing the presence of God, called prayer, we shall note briefly that petition is not the only type of prayer. You will remember that we said petition was an early form of prayer.

Just to keep ourselves orientated let us mention a few other higher types of prayer:

1. When the Psalmist said, "Bless the Lord, O my soul; and all that is within me, bless his holy name," he gave a prayer of adoration.

2. When Ezra prayed, "O my God, I am ashamed and blush to lift up my face to thee, my God; for our iniquities are increased over our head, and our guiltiness is grown up unto the heavens," he was making confession.

3. When the Psalmist sang: "I will extol thee, O God, I will give thanks unto thee forever," he was making thanksgiving.

4. When another Psalmist made the vow: "Teach me, O Lord, the way of thy statutes, and I shall keep it unto the end. Give me understanding and I shall keep it unto the end, I shall observe it with my whole heart," he gave a prayer of consecration.

5. When another voice was heard to say: "How precious also are thy thoughts unto me, O God! How great is the sum of them . . . When I awake, I am still with thee," he was enjoying communion with God.

There are at least five types of prayer in addition to petition—adoration, confession, thanksgiving, consecration and communion. If we gave up all faith in petition, still there would be no need to give up praying.

Now that we see where we are in this wide realm of prayer, may we return to this one kind

of prayer, petition, from which we seek the lesson—the lesson of ungranted petitions.

May we see first that the answer “No” comes because our petitions do not fit into God’s scheme for the world. Some of our petitions do not fit into God’s plan and receive the negative reply because they are narrowly selfish—so selfish that they would prevent the growth of our own character. As the author of the New Testament Book of James told his people, “Ye ask and receive not because ye ask amiss, that ye may spend it in your pleasures.” Expenditure of life in pleasures alone is contrary to God’s program of character-building. Such things do not produce fine personalities. Any prayer which is so selfish that it eliminates effort on our part is harmful to ourselves.

In a second way God answers “No” to those petitions which harm others. That would be his answer to this petition of the Osage Indians:

“O Wakhonda (Master of Life) pity me!

I am very poor!

Give me what I need!

Give me success against my enemies!

May I be able to take scalps!

May I be able to take horses!

That desire is contrary to God’s; it harms others. The answer is “No.”

And in a third way God answers “No” to petitions which would confuse his orderly universe. He must not re-make the law abiding world at the whim of every individual prayer. The futility of praying that the regularity of seasons and planets be changed at a single man’s demand is shown in this problem story of the old rabbis: “A mother had two sons, one a gardener and the other a potter. Said the gardener, ‘O mother, pray God for rain to water my plants.’ Said the potter, ‘O, mother, pray God for sunshine to dry my pots.’ The mother left the weather in the hands of God, to be run according as he established the seasons and the rains in an orderly dependable way.”

In our day of science we see that man’s petitions cannot induce God to change the course of material things arbitrarily. He must not answer “Yes” to such petitions, for they would be contrary to His established purpose and law. A frightened passenger on the front seat of an auto may in fright grab the wheel away from the driver when there is danger, but man is not capable of grasping the control away from God. The universe rolls on.

Our thought comes to this end, then: Since we are not all-wise, we must be willing to have our petitions go ungranted, our requests denied, whenever they run counter to God’s law. The answer “Yes” comes only when our requests fall in with God’s scheme. This is an aspect of the lesson from ungranted petitions—a re-statement of the old truth, “not my will, but thine be done.”

This, however, is not quite the full lesson of ungranted petitions. Thus far we have merely pointed the way to praying with wisdom, overcoming our ignorance, learning how to become a part of the tide of life which is God’s Kingdom, in order that our petitions might be God given as well as the hoped for answers.

The full lesson we seek is completely stated in these words of Dr. Fosdick—“God answers either the petition or the man,” when we pray aright. (Truly there are other faults of our own which make it impossible to get any answer at all), but if we pray humbly and aright, either the petition is answered “Yes” or the man is given the spirit to prevail; either the obstacle is removed, or the man is spiritually prepared to persist. The lesson of ungranted petitions is—look for the answer God is making directly to you, the person.

This lesson will be clearer when we examine some incidents from life. Not so long ago I had a chance to go fishing. The catch was small, so there was plenty of time to observe the airplanes and other boats. During the morning a number of sail boats passed us. They were going to a point from which a swift breeze was coming, but they were sailing there despite the opposition. Suppose those sailors had hoisted sail, then prayed for the wind to change. What would have been the answer to that petition? “No,” of course. That petition was ungranted. But men in the past discovered that they (not their petitions) were sometimes answered, and thus they have been able to discover ways to sail into a strong wind. They learned how to tack as these men did, sailing into the wind at angles. It was the trim of the sail that they discovered—the answer to themselves. They could not expect God to interrupt the laws that were producing that contrary wind, nor could they defy that law with a boat that depended upon the wind for power, but they discovered other laws by which they could manage a boat into a wrong wind. They could tack; their first petition contrary to God’s laws was not answered, but they were answered by this ability to manage things.

Suppose an epidemic threatens. In former times, in the face of an epidemic the people thronged to the churches, to beseech Almighty God to stop it. We are wiser in this respect now; science has taught us some things. We still petition for health, but we do more. We prohibit all public assemblies and establish a strict quarantine.

We see, then, that the pliable law-abiding forces of the universe are in the hands of personalities, if we want control. That is God’s way of answering some of our petitions. He teaches us how to use these laws, not how to sit idly by while he does out answers arbitrarily. As someone has said, “The power of prayer is seen in improving our character, not

in changing our circumstances." Or as Bishop Trench said, "Prayer is not overcoming God's reluctance; it is laying hold of his willingness."

I would like to summarize with this incident in the life of a man I know very well. This man is the principal of a high school; he is in his late forties. In college days he was a fine athlete, he enjoyed applying his strong and quick body to all sports. But he was injured, his spine was affected, and from that day in his early twenties until this he has suffered decreasing use of his body. At present he has the partial use of his arms left—one of them is almost gone; his legs are powerless. Stout as he seems, yet he must be lifted whenever he wishes to move. He can't manage his own wheelchair.

One of the students in his high school was a lad who from birth had suffered a nervous disorder which affected his speech and all parts of his body. He had poor control of hands and feet. Everyone admired this lad for the determination he had, how he entered all the sports, how he seemed to hope that some day he would have full use of his body. And yet, there was a discouragement which would overcome him at times. Whether he fully realized it or not, the truth was that despite his courage, he would never have good use of his body.

As we observed this lad one day, the principal made this comment. "Jack has not yet learned how to live as a crippled man. He is trying to do things which one in his condition cannot do. I once enjoyed that athletic life but finally I saw that the time had come when such activity was impossible for me. It took long time, but now I have removed all desire to do those things. I have learned to be mentally at peace, and spiritually willing to live the life that is possible with this body. I am now perfectly happy—just as happy as a winner in the Olympics. Jack will not be happy until he learns that lesson."

In other words, the principal had learned how to tack in the face of physical handicap. He had learned how to trim his sails. He had discovered that God does not do those things contrary to the laws of the universe and those that govern the physical body. But he had discovered God's answer to him—God's gift of mental ability, and spiritual power to overcome all physical obstacles. He no longer tried God by asking for the impossible, and then receive the answer "No," but now his petitions were in keeping with God's plan, so to his desire for spiritual and mental power and peace came the answer back from heaven saying, "Yes, yes, as much of these things as you desire."

THE HOLY SPIRIT

WILLIAM CARTER, D. D.

Chairman of the Fellowship of the Spirit

I. What is the Holy Spirit?

The answer to this question is not involved and needs only a diligent use of your Bible to find innumerable answers as to what the Holy Spirit is to the Believer and Worker with God.

The following list is not complete. You can complete it by the use of any Concordance and your own Word of God.

"WHAT IS THE HOLY SPIRIT?" (Please follow these references in your Bibles.)

1. He is the Giver of Physical Life: Gen. 2:7. "Breath" means "Spirit," elsewhere so translated.
2. He is the Giver of Spiritual Life: John 3:5-7.
3. He is The Comforter: John 14:26; Acts 9:31.
4. He is the Revealer of God and Christ: I Cor. 2:9-10; I Cor. 12:3; John 16:13-15.
5. He is the Author of the Scriptures: Acts 1:16; Acts 28:25; II Tim. 3:16., i. e., by "Inspiring," or "Inbreathing." See: No. 1 of this list.
6. He is the Convictor of Sin: John 16:18.

7. He is the Prompter to Righteousness: John 16:10; Rom. 8:10.

8. He is the Warner of Judgment to come: John 16:11.

9. He is the one who strives with men's souls: Gen. 6:3.

10. He is the Giver of Power to Believers for Service: Acts 1:8; Acts 2:4.

11. He is the Giver of Power to the Church: Acts 2:16-18; with Acts 2:44-47.

12. He is the One who abides in the Church: Matt. 18:20.

13. He is the One who abides in the hearts of believers: I Cor. 3:16.

14. He is the One who intercedes for us and strengthens our own prayers: Rom. 8:26.

15. He is the One who shows us Heaven, our Home, and leads us there: Rev. 1:9-11; Rev. 21:2-4.

II. Spiritual Enumeration

In Exodus 20:11, there is a very familiar passage which reads: "In six days the Lord made Heaven and earth, the sea and all that is in it."

them is, wherefore the Lord blessed the Sabbath Day, and hallowed it and *rested* the seventh day."

There is a very significant sacredness in the number "Seven." It is peculiarly, and particularly Christian, however—though alien cults and faiths have followed it, but with a very distinct and definite difference. We read of the Seven Stars; the Seven Trumpets; the Seven Vials, in Holy Writ and often are they used in secular literature. Then, we read of The Seven Pillars of Wisdom, in secular, as well as in the Sacred Text. The Seven Sleepers of Ephesus; The Seven Labors of Hercules; The Seven Wonders of the World, etc., are also familiar.

In these, however, the number is a *completed whole*, while in the Exodus passage it is a *sum of two parts*: Six and One. The significance of the "Seven" lies in the Six days and works which went before. God finished *His* work in *six* days—with Man as the Crowning Work of His Creation. On the Seventh Day—which God particularly blessed, hallowed and sanctified—Man was to begin *his* work, which was: "To glorify God and enjoy Him forever."

In Psalm 51:10-13, you will find another passage, where God and the Holy Spirit do another *Six* Labors, or exercise another *Six* Influences, and leave, again the *Seventh* to Man.

(Please follow these references in your Bibles.)

I. "Create in me a clean heart, O God": this is particularly the work of the Holy Spirit. See: Gal. 5:16.

1. No man can ever hope to do a great spiritual work for God or mankind unless his heart is cleansed.

2. The best way to win another to the Lord is to tell how God has cleansed, forgiven and saved you.

II. "Renew a right Spirit within me." This, also, the Holy Spirit does when He gives us the Fruit of the Spirit. See: Gal. 5:22-23.

1. We must be sure that we have the right Spirit.

2. "Simon the Sorcerer" had a spirit within him, but not the "right Spirit." Acts 8:9-24. So had Elymas. Acts 13:6-11. So had the Exorcists: Acts 19:13-16.

III and IV. "Cast me not away from thy Presence and take not thy Holy Spirit from me."

1. The only Presence of God is the Spirit of God. See: John 4:24.

2. Christ definitely says, in John 14:16, that the Holy Spirit Shall abide with us forever.

3. If we are "filled with the Spirit," and "with all the fulness of God, He will never cast us off." Eph. 5:18 and Eph. 3:19.

V. "Restore unto me the joy of thy Salvation."

This is, perhaps, the most pathetic cry of all.

1. Many Christians have voiced that cry in shame, and bitter tears: "Where is the joy I once did feel, When first I knew the Lord?"

2. If you are a Christian you have experienced this: The overabounding, overwhelming joy of, at last, being a child of God! Why, the sun seemed brighter; the flowers more glorious; the birds sang more beautifully, and the stars seemed to shine with a more celestial radiance! Do you remember?

3. How may we recapture this joy? By the Holy Spirit: See: Gal. 5:22. The second Fruit of the Spirit is *Joy*. See: Romans 8:16, and if that does not make you *Joyful*, I do not know what will!

VI. "Uphold me with thy free Spirit."

It will be done. 1. In Acts 1:8, you have the definite answer. 2. If you have this Power given you, you will not only be upheld, but you will be expected to do something.

Conclusion: *Six—and One* make *Seven*! Now your work begins! Are you ready?

1. The Psalmist was: He said: "Then will I teach Transgressors thy ways, and sinners shall be converted unto Thee." 2. You are number *Seven*. God and the Holy Spirit have done their work, now you must do yours. 3. If you are interested in Spiritual, grammatical construction, as well as in Spiritual Enumeration, consider those two "Shall" and "Will" clauses: The "Will" clause is used for poor, weak, finite and fallible man; the "Shall" clause is used for the Almighty, Infinite and Infallible God!

We may fail. He never fails. We may grow weak. He is always strong, Almighty and Omnipotent! We will see in our next article how the Holy Spirit can help us change the "Will" into "Shall!" Get your Spiritual mathematics right, and God will attend to the grammatical construction!

For further literature, write: The Fellowship of the Spirit, Suite 3 B, 25 East 99th Street, New York, N. Y.

Help us to glory in preaching the Word, not in ourselves.

God will give you what you ask for, or something better.

Sow a thought, and you reap an Act;
Sow an act, and you reap a Habit;
Sow a habit, and you reap a Character;
Sow a character, and you reap a Destiny.

—George Dana Boardman.

"If ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."

Many who argue on "equality among men" bet on individuals known to exert powers that will win.

Prayer is answered—in God's good judgment.

JESUS NOT A LEGISLATOR

CHARLES CLARK MCKINNEY

"Woe unto the man by whom the Son of Man is betrayed. Matt. 26:24.

JESUS was not a legislator. He was not engaged in making laws and attaching rewards and punishments. He never made a law. "Jesus came preaching," this is the way the historian described him, and no better description could be given of him: "He came preaching." Now a preacher is not a law maker. He is not a judge. He is a proclaimer, a publisher, an announcer. He gave publicity to the laws of life, their rewards and their punishments. If all preachers would be content just to "come preaching" things would go on more smoothly. If the preachers who just "come preaching" were only better understood by their hearers things would go more smoothly.

"Jesus came preaching" and he came with a gospel, a piece of good news. When he saw a life tendency that spelled blessing for life he published the blessing so that men would be encouraged to go on in that way. When he saw life tendencies which spelled woe he announced that danger so that men of thought and intelligence would change their course. "Woe unto you—when," I tell you that is preaching.

He came preaching the kingdom of God and on many occasions this sort of preaching demanded the pronouncement of woe. He never arbitrarily decided to bring men and women to grief because they might be practicing things with which he could not agree. He was publishing life laws which some seemed to have overlooked.

"Woe unto them that call evil good and good evil." That is simply a life law which is ever true and never can be suspended for any reason. When life gets confused in its ethics life comes to grief. This is not so because it is found in the Bible. It is true and therefore found its way into the Bible among other equally important truths. "Ethics is the matter of man's duty in respect to himself and in respect to others." Let life become confused in its ethics so that it calls evil good and good evil and what becomes of life? "Woe unto them that call evil good and good evil." He who came preaching had something to say about this. He said one who walks in the light stumbles not, and one who walks in darkness stumbles. We begin debating some course of conduct. In our debating we tell ourselves that it is all right, and before we are aware of it we are calling evil good. We are justifying many things which are evil. This depression is the woe that is pronounced on life for getting

confused in our ethics. We are where we are because we called evil good and good evil. We have decided to sell poison, because it brings a revenue. It's good for that reason, we say. We will come to grief for this thing as sure as men come to grief when they walk in the darkness.

Shall we call gambling and lottery good? Both are inherently wrong. It's all built up on the basis of getting something for nothing. It's bad business. Every time some one gets something for nothing many have received nothing for something. "Woe." "Grief." Wait and see. License the slot machine and so call this evil good and see what comes of it. "Woe"—"Grief." Repudiation of obligations? Grief is the answer to this course of action. I tell you "Woe unto them who repudiate." The calling of evil good and good evil can not alter the case any more than it would alter the case to call light darkness and darkness light. We are miserably confused in our ethics, wait and see what happens.

Said Jesus: "Woe unto you, ye hypocrites." Jesus was not writing a law, he was reciting a law of life as old as life itself and as certain as death itself. It was this: Insincerity ends in grief. Jesus came preaching, and he came preaching this: that it is true everywhere and at all times that the insincere life will come to woe. Neither God nor man can change that law. Neither God nor man can soften that verdict. This is not true because it's in the Bible. It would be just as true if it had never been written in the Bible. Had Jesus never announced this life law it would have been a life-law anyway. Grief is the end for insincerity. Try it and see. A rotten thread in a fabric means a rent when the strain time comes. Try to change that. Cheap mortar means a crumbling wall in the end. Try to alter that. Putty will dry out and draw away from the rich mahogany no matter with what artistry the putty may have been stained to match the wood. Try to change that. Be insincere and see what happens to life. Woe. Grief. Paint the stone over the entrance of the grave as white as you know how and within, it will still be full of dead men's bones and uncleanness. Try to change that. "Woe unto you, ye hypocrites." "Not every one that sayeth to me Lord, Lord, shall enter into my kingdom." "He that doeth the will of my Father in heaven." Try to change that even by saying, "Lord, Lord," with all the piety with which it is possible to intone it. The answer will be, "I never knew you." "Woe unto you ye hypocrites," says this man who

came preaching the good news of the kingdom. "Woe unto you." Christ never could become reconciled to any one doing wrong. He said: "Woe unto you ye hypocrites." It wakes one up with a bang, but it's worthwhile knowing. It strips us bare and we are in shame, but we may clothe ourselves with the garment of truth and sincerity as the result.

"Woe unto that man by whom the Son of Man is betrayed." The scene is laid in the garden, the olive orchard called Gethsemane. Judas is kissing away his Lord. It's tragic, it's terrible, it's heartless, it's hellish. But let us not think too much about the garden and the traitor we know by the name of Iscariot. This was but a concrete case illustrating a law as eternal as life. It's a vivid example of what Jesus wants to teach as he comes preaching. It's this: "Woe unto the disloyal life." He is not compounding punishment here, he is preaching. It was ever so that grief is the reward for disloyalty. Let everybody take warning, disloyalty ends in woe. Try to change that. "Woe unto the man by whom anyone is betrayed," be it the Son of Man or any other man. Betrayal pays off in the coin of woe. Disloyalty is designed to end in grief. It's an everlasting law, woe unto disloyalty. Judas and the garden are the variable things about this passage. Betrayal and woe are the invariable things. Judas was not the last one to kiss away his Lord—though for the most part we are far more clumsy in our betrayals. On a

very important occasion Jesus was reciting two most outstanding crimes of the past, crimes they were which had been written down in history. When he had done full justice to these crimes and those who committed them he asked: "Do you think these men were sinners above all others?" His answer was this: "I tell you no, but unless you repent you shall come to the same end." It is not difficult to think of Him before our age reciting this act of Judas. "Do you think of Judas as a sinner above others who are disloyal to me? I tell you unless you repent of your disloyalty you too shall come to grief." "Woe unto that man whoever he may be that betrays the Son of Man."

Let's not misplace our pity. Let's put our sympathy where its should be placed. Here are the two men in the garden—Jesus and Judas. One is the betrayer and the other is the betrayed. Where lies your pity? "Poor Jesus," we say. Yes, poor Jesus, sold out by his own, I know how it hurts. So say we all of us: "Poor Jesus." But it's better to be betrayed than to be the betrayer. The grief of the betrayed is one thing and not to be discounted. But the "woe" of the betrayer is quite another thing and I doubt if it can be exaggerated. Poor Jesus. Poor, Poor Judas. Today I had rather go with my Christ to the cross than to go with Judas out into the night. I had rather be betrayed than to be a betrayer.

JUNIOR PULPIT

Lights to Shine

(Speaker have lighted candle on desk beside you, several small candles, one opaque box, and one paper box with one side removed and covered with tissue to permit light to shine through.)

What is this we have here, Children? (Answer) Yes, a candle, but more, a lighted candle, and we have it here to represent the light shining in the hearts and eyes of boys and girls.

Here is a small candle, but it doesn't shine. Ask child to light, and place in opaque box as you speak.) But see what happens when Harold holds the small candle up to the flame of the big one. Now we'll imagine this candle is a boy or girl who doesn't want to be with others. We'll put it in this box and shut it up. We can't see any more, and little good it will do it to shine. Let's see what happens when it is shut up by itself. (Open box, find candle no longer burning.) Lighting it didn't do it much good, if it couldn't get air to help it live and shine. The same thing happens to boys and girls who

shut themselves up, their brightness, love, and spirit, soon dies.

Now let's light this candle and put in this box. That's a little better, it has a window through which it can shine, so we can see it and know it is there, but even that is not like being right out in the open like this candle, burning brightly, lighting things up around itself, and always ready to share its flame with anyone.

There is a story about a person like that candle. Let's read Matt. 12:17-21, and see if we know who it is. (Read lesson and allow time for answer.) Yes, His burning light is right here among us all the time to light our way, and all we have to do is come near to it and He will share His light with us, so we can do whatever He taught people to do.

Happy Shoes

Once upon a time there was a little girl, not pretty at all, but her father called her "Happy Shoes" because she was always doing some-

thing to make those around her happy. When she was asked why she did so much for others, and how she thought of it, she said, "my shoes just took me there." After her shoes took her there, she usually found something to do to make others feel good. When I read this story, I thought of a lovely story in God's story book for us. In God's story book, the pages and lines are numbered so we can find passages without trouble, and when we look in John 8:12, we read—

"Then spake Jesus again unto them, saying, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life."

Now, lets find another paragraph, in Matt. 11:9. "Jesus answered, are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world."

Jesus tells us all plainly where and how we should go to find happiness ourselves, and how to bring it to others, and we might do like little "Happy Shoes" did, make a habit of looking for the way Jesus walked, so that our shoes would just take us there. One boy who heard me tell this story said, he had a pair of shoes that should be named, "lucky shoes" because they took him to a place where he had the chance to save another person's life. Of course, that is the most important thing that any one of us could do, so far as our present life is concerned, but some day we are going to live in another world, and we want our shoes to take us on the road to that life. What are some of these places? (*Answers*) Yes, Sunday School to learn God's Word, and Church to worship and give thanks.

Letters Not Written With Ink

(*Have glass dish or bottle partly filled with steaming water, and if possible resting on hot plate, so steam will continue to rise. Give time for answers to all questions. Ask members of the group to have small mirrors.*)

We have here a container, and I want someone to tell me what is in it, what this is rising from the surface, where it goes, and all about it. Is there any way of finding any of the vapor or steam again? Yes, if the temperature is lower on the outside of the window, some of the vapor will deposit on the window. Some of you have mirrors with you. If they are cool, and you breathe on them, you will see what we mean. Then if you hold it in your hand for a time, until the mirror is warmed, the vapor will disappear again. Can we trace it in the room, any place in the house, or out of doors? Yes, with scientific equipment, but we can't see it, unless there is a great deal of it, and the air cool.

This vapor we see rising here is pretty much

like the results of our actions from hour to hour. We think and do and say good and bad things, and we don't stop to think very much about what happens as a result. Sometimes when we have done a good turn for someone, we see a smile on the face of a person, just like you saw the mist on the mirror, but pretty soon it fades away just like the mist on the mirror did. If we do something very wrong, we see pain and grief on the faces of those we love, but after a time we have to measure the results of our deeds in some other way than by looking at the faces of those we love. If a man gets drunk and drives a car along the street and hits a child, there is plenty of evidence of his wrong-doing right there, but this is not always the case.

In numerous lessons in the Bible, we are told how necessary it is for us to think about the results of what we do, and in most instances it is no more clear to the eye than the vapor that has mixed with the air in this room, but our hearts and minds tell us. In Matt. 23:25, we are told, "Woe unto you for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess." What does that mean? (*Answers*.) Yes, many of us think that the things others can see and hear are the important things, and we act in such a way as to impress others, but in our hearts we carry a different picture. The results of such living are just like the mist on the mirrors, there is evidence for a time, and then the picture fades into all of life, and our real motives and actions count.

We are told that we, our homes, our churches, our religion, everything is judged by the way we live and act. We can read that in 2 Cor. 3. (*Let children read, and conclude with comments.*)

Eyes That Cannot See

(*Speaker have large handkerchief or cloth to drape over head of subject, to demonstrate lack of ability to exercise sight.*)

Eyes are made to see, but many of us use them only a little. When we walk down the street, some of us see very little, others see much, while there is little actual difference between our eyes. Once in a while you will see something from your windows, or on a familiar walk, that you have reason to believe has been there a long time, yet has escaped your notice. Many of us are that way spiritually. We go to Sunday School, we say our prayers, we go to Church, but we are actually not aware of what we are doing, we are not seeing at all.

If I place this cloth over John's eyes, he can't see me, he can't see any of you. He has his eyes, and they are able to see, but the cloth prevents him from seeing us. Many good people are that way in life, they walk right by and

ILLUSTRATIONS

WILLIAM J. HART, D.D.

Living Up to a Reputation

Prov. 22:6. "Train up a child in the way he should go."

A famous scholar tells that when he was a lad he was a poor student at school, not in the least interested in getting an education, but one day at his mother's dinner table he happened to know the date of some historical event that came up for discussion. The grown people exclaimed with admiration over his cleverness and his mother began referring to him as "our little historian." And that incident set him to studying. He had to learn things about history to justify his reputation. A little flattery had done what no amount of reproaches had accomplished.—*Dorothy Dix.*

Looking for a Fixed Point

Heb. 13:8. "Jesus Christ the same yesterday, today, and for ever."

Jesus . . . is the cornerstone of progress. Sometime ago a man watched a surveyor starting his work. He seemed to waste so much time looking around, tapping the earth here and there, that finally the man said, "What are you waiting for, why don't you get your instruments and get to work?"

The surveyor answered, "We must first find a fixed point—a place to begin."

What we are in need of is a fixed point—a place to begin. Jesus is that point—he is the same, yesterday, today and forever.—*Charles F. Banning in The Christian Century Pulpit.*

Where They Converged

Heb. 12:2 "Looking unto Jesus the author and finisher of our faith."

Speaking at a tent meeting in Southport, the Rev. George Allen gave an illustration from his immediate surroundings. He had, he

don't know they are missing the best part of life. In God's Word, we read many stories about people who were blind spiritually. (*Mention the Rich Young Ruler, the Prodigal Son, the lepers who went away forgetting to thank Jesus for healing them, etc.*)

In I Cor. 13, we read about people who walk about, having perfectly good eyes, but they don't use them. Let us read the chapter. *Children read, and offer comments. Use illustration of blind persons being able to learn intricate work, by exercising their senses. So it is with spiritual sight.*)

said, been looking at the roof of the tent and observing how, at the end, twenty-six sections, lines going upwards, all meet at the main support. Then, in application, he suggested to his audience that "all their interests and pursuits should meet in and be held by the Master." Human lives find stability when they are centered in Christ.

Jesus is risen,
Risen, we say;
See where His children
Meet Him today.
Meet Him with gladness,
Meet Him with praise,
Meet Him with singing—
Ancient of Days.

Jesus is risen
Out of the grave;
Jesus is risen,
Mighty to save;
O let His children
Gladly believe;
Make our hearts ready
Christ to receive.

—Selected.

God, help me brighten dreary days,
And let my own grief be
A sure reminder of the grief
Of those who walk with me.
When words fail—hands fail—let me go
In silent sympathy.

—Grace Noll Crowell.

Music After the Storm

Psa. 107:29. "He maketh the storm a calm."

The following beautiful incident was related by Bailie James Gray:

"I listened one night to the wireless. On the organ someone was playing a lovely haunting melody. Then there came a crash, and the air was full of harsh and awful discords. I wondered what was wrong—was it atmospheric, of distortion, was it the organ or the organist? And then above the noises I seemed to hear that melody again. Far away, faint and fugitive, then nearer and clearer and stronger it came, till all that inharmonious phase had vanished like a dream and all the discord ceased; and filling the room and thrilling my soul and throbbing and pulsing all round the world was that recovered harmony—all the sweeter and clearer and more to be desired

because of the very storm through which it had come back to me."

Greater Power

John 14:12. "And greater works than these shall he do."

In the garden of Count Okuma, the famous statesman who had so much to do with the making of modern Japan, I once saw a dozen Japanese women using a rough battering-ram consisting of a great beam of wood which at regular intervals they lifted and let fall. The weight of that beam was a fair measure of the united strength of those women. Yet with a modern jack, such as we use to lift our automobiles, any one of them could have commanded power sufficient to enable her easily to lift the beam alone.

So science, through its discovery of law, is increasing our mastery of the powers of nature, and we can set no limits to what it will do for us . . . Whenever men speak of God, they think of something greater and stronger than themselves. To be religious means to look up.—*The Life of Prayer in a World of Science*, by William Adams Brown (Charles Scribner's Sons).

Responded to Touch of Master Musician

Matt. 8:3. "And Jesus put forth his hand, and touched him."

Skilled in the use of illustrations, the Rev. Dr. J. H. Jowett, who exercised a distinguished ministry in both England and New York City, once told of the time when he went to conduct a village wedding. A great London organist was asked to play an asthmatic little organ, with but one pedal. Yet those fingers of the master-musician managed, somehow, to produce a wonderful wedding march from the defective instrument. Gipsy Smith narrating the incident said to his audience: "You let Jesus come with the fingers that painted the lily and the rosebud and the rainbow, the fingers that were nailed to the cross, and let those fingers touch the keys of your life and see what happens." Christ transforms and glorifies life.

Mountain Memories

Psa. 121:1. "I will lift up mine eyes unto the mountains." (R. V.)

A famous mountaineer, Sir William Martin Conway, tells in his "Mountain Memories," of his first real vision of mountains. When he was a boy, he was taken to Switzerland. During the first day or two of his visit, visibility was poor and the rain hardly ever ceased.

"At last," he says, "came a morning when the sun shone through my window and looked expectantly forth and—lo! there were the snow mountains, radiant, overwhelming, glittering in a sun mantle of new-fallen snow. They were not

in the least like clouds, nor like anything I had ever beheld or dreamed of. Had they been built of transparent crystal, they could not have been more brilliant. I felt them as no part of this earth or in any way belonging to the world of experience. Here at last was the other world, visible, inaccessible, no doubt, but authentically there and overwhelmingly magnificent."

He tells how all day long he returned to gaze with a formless, inarticulate, intoxicating emotion upon the mountains. To him they were the walls of heaven. For three weeks the vision kept recurring. The wonder of the sunset dyed the mountains. Night blanched and then hid them. Each new aspect was a new revelation for the boy. The vision filled him with restlessness. He wanted to wander toward the great white wall, and once or twice a day he set out in one direction or another, only to return unsatisfied.

Although he did not at the time recognize that the mountains were calling him, the vision had been his and the longing was deeply implanted. When at length he was free to respond to the call, he found life's most joyous and thrilling hours to be those spent in exploring those heights, the vision of which he had seen in boyhood.—*F. G. Hoggarth*.

Sin and War Gas

Heb. 9:26. "But now . . . hath he appeared to put away sin."

In a sermon at Ocean Grove, Bishop A. W. Leonard gave this illustration, as reported in *The Christian Advocate*:

He found an analogy for sin in a certain blue-cross war gas, of which, in 1918, a considerable quantity had been collected in one of the border cities. He spoke of the problem confronting the statesmen and scientists of that municipality in getting rid of this terrible gas. He outlined the succeeding plans by which they undertook to destroy it.

First, they attempted burning it, but its fumes were so dangerous to life and vegetation they gave this up. Next they tried burying it in a trench. They found, however, that even as buried, it was destructive to the surrounding vegetation. They then thought of freighting it in a great ship, sending the ship out into mid-ocean, and dumping the perilous gas in the depths of the sea. But scientists warned them the gas might explode during transportation long before it ever reached the open sea. Consequently they gave up this plan also. Finally they proposed digging a deep excavation and building in it a great sepulchre of solid concrete. There they thought to store the blue-cross gas, hermetically seal it, and fence off a wide area above for twenty years. "But," said the scientists, "that gas in a hermitically sealed sepulchre is almost certain to explode and to

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work its frightful damage upon life all about." This plan was abandoned.

Said the bishop, sin is just like that blue-cross gas. The analogy holds in two major respects. First, they are alike in their destructive nature. Second, they are alike in the difficulty in getting rid of them. Sin is a destructive blight upon life, and there seems to be absolutely nothing effective men can do about it. There is, indeed, no solution of the sin problem! There is no solution; but there is an answer in the grace of God in Jesus Christ.

What Happened to Anna?

Prov. 4:13. "Take fast hold of instruction; let her not go; keep her; for she is thy life."

I Tim. 4:14. "Neglect not the gift that is in thee."

In an article on "Scouting Is Fun," in *The Christian Herald*, Clementine Paddleford relates the following incident:

If a child has only a tiny gift for writing, acting, singing, no matter what, the patrol may be counted upon to discover it and supply a responsive audience. Look at what happened to Anna, a Norwegian farmer's daughter, so bashful she stammered when she tried to speak. Around the campfire in the half darkness, Anna found her voice and joined in the songs. After a few sessions, she realized she was the best singer in the crowd. The girls said so too, and begged her to take the lead. Within two years, Anna led the singing for all troop affairs. She could stand up before a bunch of girls and smile and joke like anyone. In high school she was asked to lead the chapel singing, which she did for three years. And did it so well that the music director urged her parents to let the girl specialize in a normal school. This work led to her present position as supervisor of folk music in the university of her native state.

Training the Devotional Life

Heb. 2:13. "Behold I and the children which God hath given me."

The following is a quotation from a senior thesis in the Department of Religious Education at Drew Theological Seminary:

"It will make little difference ten years from now whether the dishes were washed just at the minute dinner was over, but it will make all the difference in the world if the child ends the day with a quiet conscience, a mind full of helpful things and pretty pictures, and a feeling of the sweetness of mother love—these are the rights of every child at bedtime."—*The Christian Advocate*.

Child Returned Father's Love

Jer. 3:4. "Wilt thou not from this time cry unto me, My father, thou art the guide of my youth?"

There is a story of a wealthy magnate who lived near a great city. He was going home one night from the town weary and preoccupied. He left the train to find a luxurious limousine waiting for him. He sank back into its cushioned seat, heavy and listless. Soon he was driving through the city, and he owned almost as fast as he could see. But tonight he was not interested in land. He was driven to a palatial house where he was master. But he was not interested in great houses. Just as he emerged from the car, a door opened and out came a tiny mass of eager eyes and yellow hair, and a small voice cried, "Oh, father, I'm so glad you are here." In a moment all his listlessness was gone. He held the tiny child in his arms in an eager, happy embrace. Here was someone who could give back love for his own love. Here was his own child. And had he thought of it, here was a personality with all the secret of undying personality which belonged to his own life. No things, but people, constitute an eternal treasure.—*Dr. Lynn Harold Hough.*

I'll Be With You in Spirit

Matt. 28:20. "I am with you."

A business man sat down at his desk, picked up his telephone, and asked for Western Union. These were the words he wired: "George, my work compels me to remain here. Sure sorry, but 'pull hard.' I'll be with you in spirit! Signed, 'Dad.'"

A thousand miles away a young athlete read his father's message just as his crew was about to enter the race. He folded the piece of yellow paper, thoughtfully pushed it into his pocket, and took his place at the oars.

Everyone was in place; every muscle was tense; every mind intent. The signal was given. They were off! Amid cheers, music, and noise of various sorts, the rowers pulled and tugged as evenly as clockwork. Gently the skiffs glided through the smooth sheet of water. Finally they were nearing the end, but George's crew was not ahead. George had been silent, but now he shouted out what he had been thinking: at the time, "Pull hard, boys! Pull hard!" It was said so earnestly and with so much meaning that every man did pull harder. New vigor seemed to permeate each body. They rowed. They pulled. Slowly but steadily George's crew pushed its nose forward until the race was won.

When the obstacles are greatest and the adverse winds blow fiercest, there is a Voice that urges, "Pull hard! I'll be with you in spirit."—*Sunday School Home Journal.*

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His speech and manner mark him as being a man of no little culture and refinement.

The other day I picked up a small memorandum book near the spot where his wagon had stood.

On the first page I was much surprised to find these penciled words: "For His Body's sake, which is the church."

Throughout the book, side by side with sales records, were Scriptural quotations and many notations like these:

"The following were absent from Bible school last Sunday. Be sure to visit them."

"Ask about the sick baby."

"Leave fruit for the blind woman."

"Speak a word of cheer to the old, lame man."

"Invite the new family to church services."

The next day I handed the book to the humble fruit peddler, with the query: "wonder if you dropped this yesterday?"

"Yes, indeed," was the answer. "It is my book of reminders, as I call it. I thank you."

I told him that I had glanced at the contents and expressed my surprise at their unusual character.

"Well," he answered, pointing to the first page text, "this is my motive, my reason, for doing things: 'For His body's sake, which is the church.'"

Then he added, with an illuminating smile: "You see, it keeps my soul out of the dust."

—By E. C. Baird.

CHURCH AND SOCIETY

J. J. PHELAN, D. D.

Hopeful Religion

I Cor. 13:13. "So faith, hope and love endure."

To despairing youth: If wrong thinking and foolish living has brought on a state of unemployment and apathy to many, why then, can not right thinking and wise Christian living remedy this condition, especially, as there is no fixed, immutable decree or status, to forbid sane individual initiative and private enterprise? America has always been a land of reward for the industrious with opportunity for the prepared, at least, previous to the depression. It is the task of Christian-civic patriotism to see that compensation is commensurate with service rendered. Or shall we drift along demanding "big pay" for little work, and in restricted working days?

Arrogant Religion

Rom. 12:3. "Not to think too highly of himself."

I Cor. 12:6. "Endowments vary . . . the spirit is the same."

I Cor. 1:12. "Christ has been divided up."

Arrogance claims much for itself and concedes little to others. Two church women, former schoolmates, met at a church supper. One is interested in *Foreign*, the other, *Home Missions*. That some phases of Christian work are still considered more sacred and spiritual than others may be seen in the conversation: "I wish that I was as sure of heaven as you are," said the leader in Home Missions. Quickly, as from a cannon, came back the arrogant retort, "Well, that's between you and your God, isn't it?" A statement, true enough, but how much more Christian and effective, had the leader in Foreign Missions modestly remarked, "Is not

this a matter between us and our God, my dear friend?"

Absolute Religion

Rev. 3:2. "Wake up, and strengthen what is left."

Increasingly thoughtful religious persons come to this conviction, and with little or no persuasion, namely, that all pleasures, enjoyments and possessions are but relative, transient and illusory. The only abiding verities are the absolutes of God, Soul and Immortality! The work of Christ, the prophets and other ancient worthies was to give these absolute more significant meaning. Organized religion with its principle of religious solidarity, may aid in keeping these verities and absolute supreme, universal and effective. Churchgoing, therefore, has very marked utilitarian value.

Epistolary Religion

II Cor. 3:3. "You show that you are a letter from Christ."

Ephes. 6:20. "Of which I am an envoy."

The world is still reading church members and more keenly than they read their Bible and newspapers. Paul wanted to convince the Corinthians that they were living parchment upon which the finger of God had written. Letters and literature—you are! There are some letters and literature though, that fit their way to the waste basket. If a moderate representative of a business house does not know the superior qualities of his product, but simply mumbles and fumbles along—the firm's writing will be all red! Representative of Christ must not misrepresent Christian principles. An ambassador to a foreign court must carry very highly accredited letters.

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Generous Religion

Mal. 3:10. "Bring ye all the tithes into the storehouse."

"What's the matter?" inquired one footlight pal of another. "Wasn't your tour a howling success?" "No!" was the dejected whine. "Whenever we played tragedy, the box office receipts registered a farce; and whenever we played a farce, the treasury became a tragedy." And that's why some preachers must ever be grateful to the few check writers who help to save their drama from becoming financial tragedy. The Authorized Version quotes Saint Paul: "Alexander, the coppersmith, did me much harm." He who says that "Alexander" has no progeny today, should count the "coppers" with some church treasurer.

Religion and Population

Gen. 1:28. "... replenish the earth and subdue it."

The "culture index" reveals that occupations requiring the least intelligence are producing the largest families; families of judges average 2 living children; business men, $2\frac{1}{2}$; tombstone builders, $3\frac{1}{4}$; garbage collectors, 3.9; and bootblacks, 4 children. With no attempt to discriminate against any class, the percentages indicate that culture is inversely proportioned to the birthrate. Leading social groups are not producing potential leaders in school, church and government. Some pastors function as Marriage Advisers, and we are told with excellent results, both to the parties themselves and a socialized Christian community. What is the function of the church here?

Realistic Religion

Luke 8:30. "What is your name? He said, 'Legion!'"

Jno. 8:32. "The truth shall set you free."

When a person states that he is "neither an optimist nor a pessimist, but just a realist," we'd like to know what brand of realism. The muck-rakers in "Pilgrim's Progress" were also realists, but they raised so much dust in raking their muck—as to shut off the view of the Celestial City beyond. A stark realist may be stark mad. One will find many realists in insane asylums and pathological clinics. A realism that fails to give you all of the picture is pseudo-realism and deception. For what it fails to reveal is likely to be more important than that which it blabs about. Fosdick calls them, "spiritual humming-birds, flitting here and there gathering a little honey." Our Bible is realism at its best.

Conquering Religion

Jude 25. "Glory, majesty, power, and authority."

The Christian Tradition is able to take care

of itself! To place Christianity always on the defensive ignores its power, and belittles ourselves. The teachings of Jesus are packed with religious revolutionary TNT. He claimed the world for himself, "Full authority in heaven and on earth has been given to me;" His forgiveness transcends all class, race, color, condition and creed, "Whosoever will may come." His abiding presence is assured, "I will always be with you, to the very close of the age;" His religion does not always treat and deal with things as they are, so much as what they might be. This requires vision, power, confidence and full understanding of all social life, "I have much to tell you, but you cannot take it in now."

Forgiving Religion

I Jno. 5:4. "Any wrongdoing is sin."

Matt. 1:21. "His name Jesus ... who is to save his people."

We may mitigate and soften the misfortune and sorrows of our fellows. And life offers many different ways for real service—from hypocrisy, self-seeking and pious camouflage. It will require a super-human love, however, to minister to the incredible amount of both individual and mass ignorance, superstition, unemployment, despair and defeat, we find in today's world. But let us not usurp the functions of Deity. God alone forgives sin! And sin, whether as an act or state, has many cousins and relatives today. Their names are legion: Crime, transgression, ungodliness, vice, evil, offence, guilt, iniquity and depravity. A religion without a "Saviour" is like a streamline eight with no battery, "all dressed up," but with no power to go places.


Stuffed Religion

II Pet. 2:10. "Rash, headstrong men. No awe of majesty."

I Tim. 6:20. "Keep away from empty phrases and contradictions."

Focus your spiritual binoculars upon the ever-ready and always smart-to-answer type of individual. Behold him with his few hastily snatched coined phrases, suitable for the "occasion"—you know. How cleverly, he times himself, projecting himself into every private or group discussion. See him blow out an already distended cheek and chest: watch him clinch his fist, tilt his head, roll his eyes and thunder forth the "last word" of finality upon a much-mooted question, that has phased the mind of sage, seer and saint—for a million or more years. Our Lord was both a good listener as well as talker. With more talkers than tenors today, pray give the listeners a chance to catch up.

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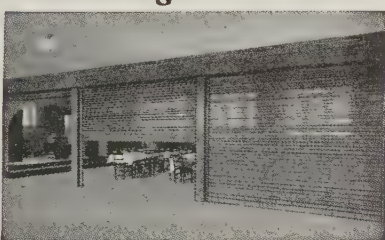
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BOOK REVIEWS

I. J. SWANSON, D. D.

THE JUNIOR BIBLE. AN AMERICAN TRANSLATION

Edited by Edgar J. Goodspeed. Macmillan. 282 pp. \$2.50.

In text and format, this Bible is exceedingly attractive. It will be eagerly read, we predict, because it contains the most interesting stories and speeches from both the O. T. and the N. T.; and its punctuation and paragraphing make it easier to read and understand than the set-up of the older translations. In all probability, it will lead its readers on to read the entire Bible. Each selection included has a brief introduction by the editor, which will help the reader to understand the stories and speeches. Thirty selections are from the O. T. and twenty-four from the N. T.

WHAT IS CHRISTIANITY?

By Sverre Norborg, Ph. D., translated by J. C. K. Preus, D. D. Augsburg Publishing House. 136 pp. \$1.00.

The author is one of Norway's outstanding theologians. Many Americans will remember him as the executive secretary of the World's S. S. Convention held in Oslo in 1936. He is well known in the Scandinavian countries as a writer of religious books. The present one is his first published in the English language.

He is highly educated. In 1927 he received the King's gold medal in theology. He has studied at the Universities of Erlangen, Leipzig, Berlin, and Oxford. He is an accomplished scholar. He was pastor in the Cathedral in Bergen, 1926-27; and Seamen's pastor in New York City, 1929-32. He is at present visiting the United States by the invitation of several theological seminaries and universities.

He is not uncertain as to "What Is Christianity?" It is not the Christianity of the liberal groups, but of the unknown Godly Europe, "hidden from the shrieking headlines of newspapers, living its rich and victorious life, whatever befalls it." The author goes on to say, "Few of you may know of the Unknown Europe: the spiritual rebirth of Christianity; the remaining martyrs of Christ in the killing winter storms of Siberia and in Stalin's Moscow; the amazing revivals in the Baltic states, Poland and Central Europe; the sturdy, joyous confessors in the totalitarian dictatorship of Nazism; the absolute breakdown of the spineless humanism and rationalism of what used to call itself liberal theology; the God-sent re-birth of personal Christianity in that fortunate, quiet corner of Europe called Scandinavia."

The author's fundamental convictions are: first, the real problem of human life, individually and collectively, is sin; second, that Christianity has a message, a greeting, for every human being; and, third, there is no life so chaotic, no character so filthy, no despair so dark, no case so hopeless, that Jesus Christ cannot remake it: He is the answer. In the chapter entitled, A Question to the Preachers, the author asks bluntly, Is our preaching a message? This book is an exposition of fundamental

Christianity, for the individual. A book of insight and power; but—what is the Gospel for society?

A FAITH FOR TODAY

By Harris Franklin Rall, Professor of Systematic Theology, Garrett Biblical Institute, Evanston, Illinois. The Abingdon Press. 284 pp. \$2.00.

The author had a distinguished career at Yale, where he was awarded the Hooker Fellowship and spent the two years following at the Universities of Berlin and Halle. At the latter, he received his Ph. D., magna cum laude. He spent ten years in the pastorate in Connecticut and Maryland. Since 1915, he has been professor of systematic theology at Garrett Biblical Institute.

This book is needed both by laymen and ministers who are seeking to understand the Christian faith for today, a faith that will undergird their trust in God. Dr. Rall discusses faith, religion, the Christian religion, faith in God, science and religion, knowing and thinking about God, evil, sin, man, salvation, prayer, the Bible, the Church, immortality and a social faith. These topics cover a wide territory; but Dr. Rall knows the territory and describes it vividly. He is a searcher for truth, and not merely a re-teller of traditional views. He recognizes the obstacles to fruitful inquiry: "the technical language of the theologians, the traditional phrases of religion worn smooth and meaningless with long usage . . . and the desire to defend a system rather than discover the truth." To earnest seekers of that truth, Dr. Rall lights up the questions he raises; and, best of all to seekers of God, he lights up the path to Him.

JUNIOR BOYS WRITE THEIR LIFE OF CHRIST

By William Grime, M. A., B. D., Rector and Director of Religious Education at St. Paul's Church, Great Neck, N. Y. Foreword by Dr. A. J. William Myers, Professor of Religious Education, Hartford Theological Seminary, Hartford, Conn. Manthorne and Burack, Inc. 97 pp. \$1.00.

The author, as in his former book, *Modern Methods of the Church School*, has blazed a new trail in this field. In this new book, he describes how Junior Boys worked out this project—the writing of a Life of Christ. It seemed daring, but the result is very creditable, and of the boys a lot of good—they gained a definite understanding of Jesus' teaching and work. Of course, the teachers helped the boys; but they did a fine piece of work, very largely by themselves. This project may be used by average boys of the same age. The author describes clearly the methods used; the class discussions with their results; and also the way in which the project was developed—chiefly by the boys. About a page of this book is used to describe, by the boys, one feature of Jesus' life and teaching. The boys' discussions resulting from working out their project, especially the re-writing of the Gospel stories, will be an "eye-opener" to adults. The boys developed and used their own order of work.

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JOB THE MAN SPEAKS WITH GOD

By Peter Lippert, S. J., translated by George N. Shuster.

Longmans, Green and Co. 224 pp. \$2.50.

The author is a German Jesuit. His simple but profound radio discourses are Sunday events in Munich. He is a mystic, but his speech is plain. He is a prophet of the inner life. He interprets the messages of the great mystics of early days, especially St. Augustine. In the Foreword, we are told that "the man Job who in this book speaks unto God, is man of all ages—man struggling for the quest of God, praying in anguish, unable to cease looking for God because God is the passion of his being." "The book is cast into the form of a dialogue between God and 'Job The Man,' who is not an individual person but the representative of all humanity that seeks and finds." "When Job no longer tries to talk and to argue, when he is no longer good for anything save loving and trusting, then he has solved the riddle of God—in so far as human beings can. Then is the man Job become wise." Father Lippert is an interpreter of the inner life as it contacts God. The book itself is a record of "spirit meeting with Spirit."

I REMEMBER

By Fred B. Smith. Revell. 222 pp. \$2.25.

This autobiography, and its introduction, were in print three months before the widely lamented death of Mr. Smith. He was one of the most influential Christian laymen of the past generation. Few men have influenced so many thousands for Christian living and service, as he. For forty years he was in religious work—a quarter of a century in the service of the Y. M. C. A.; a leader "in the men and religion forward movement;" and chairman of the Executive Committee, World Alliance for International Friendship through the Churches. He made close contacts with influential persons, such as Richard C. Morse, for 39 years the General Secretary of the International Committee of the Y. M. C. A.; John R. Mott; A. A. Hyde of Wichita, Kas.—a wealthy Christian layman who gave the largest per cent of his income of any man, Mr. Smith wrote, he had ever known; and Dwight L. Moody (Mr. Smith was once Moody's secretary). Among the Presidents whom Mr. Smith knew rather intimately were McKinley, T. R. Roosevelt, W. H. Taft, Woodrow Wilson, Warren G. Harding, Calvin Coolidge, Herbert Hoover, and Franklin D. Roosevelt—all of them backed him up in his Christian work. He casts interesting side-lights on these Presidents. Fred B. Smith was a sound adviser, a great organizer, and while not an orator, he was a magnetic and effective speaker. He was pre-eminently a man's man.

This autobiography will have wide reading for Fred B. Smith's outstanding service in promoting great movements in our American church life during over forty years.

EDUCATING CHILDREN FOR PEACE

By Imogene M. McPherson, wife of Rev. Dr. W. A. R. McPherson, Brooklyn, N. Y. She was Acting Educational Director, Metropolitan Federation of Daily Vacation Bible Schools. Introduction by Dr. Nicholas Murray Butler. Abingdon Press. 190 pp. \$2.00.

With eleven beautiful and significant illustrations. The author holds the degrees of B. A. and M. A., and

has completed residence work for the degree of Ph. D. She is a specialist in the religious education of children. This book gives stories of experiences with children in peace education in D. V. Bible Schools in and around New York City. It describes the training of teachers for the work and the resulting units developed in the schools. The emphasis is upon the joys and satisfactions of peace rather than on the horrors of war, but the fundamental causes and effects of war are inevitably discussed by the children. We concur heartily in the opinion, publicly stated, by the (late) Dr. S. Parkes Cadman on this book: "This is, in my judgment, the best book on peace education for use in any school, religious or public."

WHY LIFE CRACKS UP

By W. Harry Freda, D.D., Foreword by Kenneth C. Baker, M.D. Revell. 96 pp. \$1.00.

Dr. Baker commends this book on "sane living with an understandable interpretation of religion running through it like a pulsating artery." He adds that Rev. Freda's ideas are practical. He says that he has sent on a number of occasions, patients whose troubles were mental and not physical and almost invariably he has started them on the road to normal living. He adds that Rev. Freda has given them a philosophy of "Live Today," with an appraisal of spiritual values. The brief chapters of this book show just where and why "Life Cracks Up," and how life may be made whole again.

BISHOP BUTLER AND THE AGE OF REASON

By Ernest C. Mossner, Instructor of English, College of City of N. Y. Macmillan. 271 pp. \$2.50.

The author took his graduate work at Columbia University. This was supplemented by residence and study in England as a University Fellow. He has written articles for *Mind*, *Philosophical Review*, and *Theology*. He does not give a study of The Analogy, but of Butler and The Age of Reason. His book is "A Study in the History of Thought." Dr. Mossner is interested in the philosophical aspects of the thought of the period centering around Bishop Butler's *Analogy of Religion* (its two hundredth anniversary occurred last year). Dr. Mossner points out that the thought of Butler resembles the current thinking of today. It is of deep interest by the way that Butler's masterpiece, "The Analogy," held the respect and admiration of Theological Seminaries for over a hundred and fifty years.

Dr. Mossner's book is well documented. He had access to such great libraries as the Bodleian and the British Museum, in England, and in America, the Library of Columbia University and that of Union Theological Seminary in New York. He gives a fresh and illuminating evaluation of Deism, the scepticism of Locke, Berkeley, and Hume; and he casts fresh lights upon the literature of the time of Pope and Dr. Johnson. Dr. Mossner states the case, both for and against, the Church of that day; discusses the decline and fall of Reason; and gives an account of Butler's literary and philosophical reputation during his own century and the one following. If you wish to master Butler's thought and that of his day, this is the book to read.

THE PASSING OF JOHN BROADBANKS

By F. W. Boreham. Abingdon. 276 pp. \$1.75.

In the introduction to this thirty-first volume Boreham he intimates that the author, too, must take farewell of his readers with the passing of his friend John Broadbanks. Thousands upon thousands of Broad-

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Mid-Week Services

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I. Flowers in the Bible

Songs, "Beulah Land," "He's the Lily of the Valley," "In the Garden," "Thy Word Is Like a Garden, Lord," "He's My Friend," "O Love That Wilt Not Let Me Go."

Bible reading, Song of Solomon: 2:11-13.

Stories about Bible flowers; to be told by various young people.

1. Jesus talked about the lilies. He said for us to learn a lesson from them. By a person who has studied Matt. 6:28-34.

2. A rod that blossomed overnight. By someone who has studied Num. 17:1-10.

3. A servant dreamed about a blooming vine. Told by one who has studied Gen. 40:1-13.

4. The story of a fig-tree that would not blossom (for the blossom is inside the fig) by one who has studied Matt. 21:18-22.

Reading by a little child, from "Junior Hymnal," Standard Publishing Co., "Kind Hearts Are the Gardens."

A talk by an adult, "Christ, the Rose of Sharon, and the Lily of the Valley."

Prayers, that we may see and appreciate beauty; that we may make our lives beautiful.

II. Birds in the Bible

Songs: "Beautiful Isle of Somewhere," "His Eye Is on the Sparrow," "Flee as a Bird to His Mountain," "God Speaks to Us in Bird and Song," "There's Not a Bird with Lonely Nest," "Holy, Holy, Holy Is the Lord."

Circle of prayers for missionaries, Christian leaders, and others whom we wish to place under God's especial care.

Bible stories about birds: told by women. Not to be read but told.

1. A dove and a raven. Gen. 8:6-12.

2. Numbers 11:4 and 18-20 and 31-34. Story about quails.

3. A bird brings food to a man. I Kings 17:1-6.

4. The Holy Spirit as a dove. Matt. 3:13-17.

Bible readings:

1. Gen. 1:26-28.

2. Matt. 13:1-4.

3. Ps. 148:10.

4. Luke 12:6-7.

Reading, "To a Waterfowl," by William Cullen Bryant.

General participation. Let those who wish do so tell of spiritual lessons we may learn from the birds.

ham's admiring and loyal friends will fervently hope that he will keep on writing his delightful and inspiring essays. He has interpreted life at its best, and has "opened doors into the infinite." This volume, with its twenty-four essays, deals with as many aspects of life—and with sound interpretation and inspiring reflections. Part two, with its twelve essays, on the road of life, is a series of little masterpieces. The Passing of John Broadbanks, with which the book closes, is a gem, radiating friendship and faith—"the soul of his soul still near me, pointing upward."

A PLACE IN THE SUN

By Grover Clark. The Macmillan Co. 235 pp. \$2.50.

This book seeks to answer the question of whether colonies pay. Are colonies necessary to a growing nation? Do colonies enlarge markets? Do they give an advantage in trade? Are they an important outlet for surplus population? Have the gains from them paid the costs? To these questions Mr. Clark returns a decided "No."

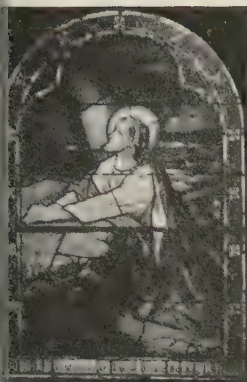
This will appear to many a surprising thesis, and a startling one. The author has given extended attention to five chief colonizing powers, Britain, France, Germany, Italy, Japan. The tables of statistics and other documentary material upon which the study is based are not included in this volume but will be found in the author's "The Balance Sheets of Imperialism," which is being published by the Columbia University Press under the auspices of the Carnegie Endowment for International Peace. This volume therefore is necessary for the reader who wishes to check the facts in the case.

Granting this, however, the book is a clear and convincing treatment and its argument to this reviewer con-

vincing. Nor does the author neglect the constructive side, which he presents in his treatment of "The Way Out," in which he states the present difficulties and the necessary next step. As long as the getting of raw materials and trade depend upon political control the "haves" will feel that they must fight to get what they need, and the "have-nots" will defend by force what they possess. As long as this system continues, war will continue. No purely idealistic solution is possible in this sinful world. But the author believes that something can be done, and that the first step toward equality of economic opportunity has been taken in the mandate system, and that a longer and more important one can be taken by readjusting the administration of colonies. To this end he has specific proposals to make; as a start the nations which have colonies in Africa can pledge themselves to the League of Nations to maintain in the colonies complete economic equality for all, and give the League the right to nullify any action which they may take in violation of that pledge.

The last words of the book deserve to be noted: "The struggles to get and keep colonies have been appalling, costly in suffering and money, both directly in the colonial parts of the world and indirectly in the home lands. The tangible profits which the nations have received can receive from political control of the colonies cannot compensate the common people for all they have paid; that their government might have control and a few private interests might make money. The ledgers of the past have been posted, with their entries of staggering losses written in the red blood of the peoples. The ledgers of the future are open. Has the lesson of the past been learned?"

The book is well printed and arranged and is richly furnished with illustrative charts and tables.—R.



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III. Rain in the Bible

Songs, "Master, the Tempest Is Raging,"
"Jesus, Lover of My Soul," "No, Never Alone,"
"We Plough the Fields and Scatter," "From
Every Stormy Wind That Blows," "Ther
Shall Be Showers of Blessings," "God of th
Earth, the Sky, the Sea."

General participation, Bible verse about
rain. These verses, each on a separate slip o
paper, are handed to the people as they com
in. They are read aloud in the meeting at th
time deemed most suitable by the leader.

Suggested verses: Gen. 2:5-6; Lev. 26:4
Deut. 11:14; Deut. 11:11; II Sam. 23:4; Jo
5:10; Ps. 68:9; Ps. 84:6; Ps. 135:7; Ps. 147:8
Ecc. 11:3a; Song of S. 2:11; Isa. 4:6; Isa
44:14b; Isa. 55:10-11; Jer. 10:13; Jer. 14:22
Hosea 6:3; Joel 2:23; Matt. 5:45; Acts 14:17
Heb. 6:7; James 5:18; Deut. 32:2; Zech. 10:1
II Pet. 3:6. A prayer about rain in the Bible
I Kings 8:35-36.

Bible stories about rain: To be told by mem

1. Of course the flood is one story. To be
told after referring to Genesis, chapter 6 to 8.

2. Elijah proclaimed a drought because o
the sins of the people. Re-tell I Kings, chap
ters 17 and 18.

3. One of the plagues on the Egyptians wa
rain with hail. Tell the story found in Exodu
9:22-35.

4. Matt. 7:24-27. A story of our lives am
the storms they must face.

Prayers, for the rain of God's mercies am
doctrines; thanksgiving for God's care.

IV. Against Alcohol

Song, "America."

Responsive service: Leader: Who hath wo
Who hath sorrow? Who hath contentions? WH
hath babblings?

Congregation: They that tarry long at th
wine.

Leader: Who hath wounds without caus
Who hath redness of eyes?

They that go to seek mixed wine.

Leader: Look not thou upon the wine when
is red.

Congregation: They have stricken me, sha
thou say, and I was not sick; they have beate
me and I felt it not.

Leader: When shall I awake?

Congregation: At the last it biteth like a se
pent and stingeth like an adder. (Arrang
from Prov. 24:29-35.)

Leader: Woe unto him that giveth his neig
bor drink, that putteth thy bottle to him an
makest him drunken also. Heb. 2:15.

Congregation: Thou sellest thy people fo
nought and dost not increase thy wealth
their price. Ps. 44:12.

Prov. 20:1. *Leader:* Wine is a mocke
strong drink is raging; and whosoever is d
ceived thereby is not wise.

Congregation: Awake, ye drunkards and

weep; and howl, all ye drinkers of wine. Joel 5.

Leader: It is good neither to eat flesh nor drink wine nor anything whereby thy brother stumbleth or is offended or is made weak. om. 14:21.

Congregation: And whosoever shall offend one of these little ones that believe on me, it is better for him that a millstone were hanged about his neck and he were cast into the sea.

A prayer for the downfall of the liquor traffic.

Song, "Yield Not to Temptation."

A talk by a young man: The effect of alcohol on the body.

A talk by a girl: The spiritual effect of alcohol.

Facts about alcohol, either to be read by intermediates or incorporated into the two talks listed above:

1. Place two gold-fish in a can of water. (Size 2½.) Add one ounce of alcohol. In fifteen minutes the fish will be dead and floating on top of the water.

2. It is often said that alcohol makes people warm. In reality, it only makes them feel warm. This is because the alcohol in the blood causes the blood to come to the surface of the body. The drinker feels warmer all over. However, when the blood rushes from the warm centers of the body to the skin, it is cooled, and the body temperature of the person who has been drinking is sub-normal. The man who sinks and feels so warm that he goes out with his overcoat open is the first victim of pneumonia.

3. A paper issued recently by the Swedish government states that alcohol is the chief cause of accidents in that country.

4. Warren G. Stone, former Grand Chief of the Brotherhood of Locomotive Engineers, said, "When you realize that on these fast trains the engineer must recognize and correctly interpret three signals a minute on an average, each of which means the difference between safety and disaster, you can understand why every sense must be alert. We who have spent most of our lives on a locomotive know the infinitesimal fraction of a second of time that often means safety. Alcohol slows the train. Any member of the Brotherhood found guilty of violating the rule which forbids the use of alcoholic liquors either while on duty or while off duty must be expelled, and any lodge of the Brotherhood failing to enforce this law must have its charter suspended by the Head of the National Brotherhood."

Song, "America, the Beautiful."

Story of Daniel's refusal to take wine, told to a young person. From Dan. 1:8-21.

An opportunity given for signing the pledge against alcoholic beverages.

Song, "Stand Up, Stand Up for Jesus."

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WILL CHRIST COME BACK?

(Continued from page 182)

spiritual body naturally inhabited the spiritual realm.

It is well to bear in mind that in the other comings referred to He was not visible to the physical eye of men. The High Priest and the men to whom Jesus spoke did not see Him thus. Men do not see Him physically when He comes through the Paraclete. The dying did not see Him physically as He comes for them. Yet He comes.

When we come to interpret the coming of Christ we must determine the meaning of language used in a dual sense. Words are naturally associated with material things and yet it is from our knowledge of these that we attain spiritual conceptions and reality.

Take that word "body" so frequently used in the New Testament. What does it mean? The context alone determines whether it means a physical or a spiritual reality. Paul in his great argument uses the word body as a noun and the clue to the meaning is in the adjective. In this world it is natural, mortal, physical, corruptible, in the unseen world it is spiritual, invisible, incorruptible. Glorious, yet the same word is used in both instances.

Take the word "see." The pure in heart shall see God. This is a universal statement. Does it mean that the Christian sees God physically? Bodily? Or with the physical eye? No, but it does mean that this word indicates that when the heart is pure it attains a vision and knowledge of a new world of spiritual truth, beauty, reality more enduring than any material things on this earth.

Flesh and blood does not inherit the kingdom of heaven and there is no reason to imagine that when Christ comes he will come bodily, physical form. He will come personally, the only way any person can come and He will be recognized by those whose life is spiritual just as He is recognized in the life of those who are saved and sanctified. What the coming may be is beyond human knowledge. Heaven and God and all these spiritual realities are far beyond us but nevertheless real even here. The coming of Christ is a spiritual reality. Many hold that only when men see Him in bodily form can the Scriptures be fulfilled. The fact is that the spiritual is more real than the material and when men are changed and purified and fitted for the full knowledge which comes in the final triumph and glory then they shall see as they are seen not through the organs of imperfect vision but through the perfected powers of the redeemed.

There is nothing in Scripture which seems to me to justify the assumption that Christ will come in bodily form to set up a political

ngdom, to sit upon a physical throne or to
le a political entity. There is evidence that
e by His presence will so magnify the means
f grace that the nations will be won for His
ngdom. There is nothing to support the
eory that Christ will come and establish an
rthly kingdom and then go away and come
gain for the final judgment. He has provided
l that is necessary until His plans have been
lfilled and then shall the end come.

7. *The meaning of the Coming of Christ for us.*

(a) It is the most encouraging and inspir-
g truth for the Christian. It means Christ is
ng, that He will vindicate His people. That
o life will be lost nor lose its reward. No
lues will perish and whether we live long or
e early, whether our labors show fruit or
herwise, whether we achieve our goals here
not the time is coming when with Christ in
s coming and glory we shall see that nothing
value has perished and all we sought for
e kingdom has finally been accomplished. It
the great Hallelujah Chorus of the Christian
ith.

(b) It is a mighty challenge to high living
d faithful service. It was the great hope of
e early church, even when mistaken in some
ints, and it has been a mighty inspiration
r all who pray "Thy kingdom come." Every-
e who hath this hope purifieth himself even
Christ is pure.

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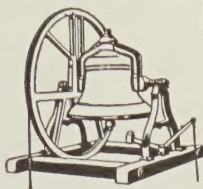
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